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POETRY.

For the Churchman.

LAMENT
IN THE LENTEN SEASON.

And of some, have compassion. Jude, 22.

I.

O weep for them who never knew
The mother of our love,
And shed thy tears for orphan-ones,
Whom angels mourn above;
The wandering sheep—the straying lambs,
When wolves were on the world,
That left our Shepherd's little flock,
And ventured from his fold.

II.

Nay, blame them not! for them, the Lord
Hath loved as well as you:
But O, like Jesus, pray for them
Who know not what they do:
O plead as once the Saviour did,
That we may all be one,
That so the cruel world may know
The Father sent the Son.

III.

O let thy Lenten litanies
Be full of prayer for them!
O go ye to the scattered sheep
Of Israel's parent stem:
O keep thy fast for Christendom:
For Christ's dear body mourn;
And weave again the seamless robe
That faithless friends have torn.

IV.

Ye love your dear home-festivals,
With every month entwined;
O weep for them whose sullen hearths
No Christmas garlands bind!
Those Iceland regions of the faith
No changing seasons cheer,
While our sweet paths drop fruitfulness,
Through all the joyous year.

V.

What though some borealis-beams
On even them may flare;
Pray God the sunlight of his love
May rise serenely there!
For flashy-flames, O plead the Lord
To give his daily ray:
With heavenly light at morn and eve,
To thaw their wintry way.

VI.

O weep for those on whom the Lord
While here below did weep,
Lest grievous wolves should enter in
Not sparing of his sheep;
And eat thy bitter herbs awhile i
That when our feast is spread,
These too—that gather up the crumbs,
May eat the children's bread.

C.

From the Episcopal Recorder.

THEOLOGICAL SEMINARY, Feb. 29, 1840.

Reverend and Dear Brethren,—Accept my cordial thanks for your courtesy in the publication of my last letter. Your appended remarks call for a word or two of explanation before I resume the theme.

My position is somewhat difficult. A rash asserter can provide work in a single line for whole columns of refutation. If his rashness lead him into frequent errors and mis-statements, it may be hardly possible to *prove* their falsity in less than a volume. Such is Mr. Taylor's case. No one at all read in ecclesiastical history can open his book without a speedy conviction that its author is utterly untrustworthy. Sound scholarship and sciolism are alike in this, that they stamp themselves indelibly upon their productions, so as to be recognized at once by those who are in any degree conversant with the topics they undertake to handle. The stamp set upon every page of Mr. Taylor's historical statements is *not* that of sound scholarship. This I dare affirm positively. Yet how shall I prove it to your readers? Disquisitions must be written to establish the views which he *ought* to have taken, before the superficiality and falsity of those he *has* taken could be made evident. Would you or they bear this? I thought not, and therefore deemed it best to make *general* assertions, *instanced* in *one or two* particulars, and leaving my reputation for veracity, such as it may be, to be the warrant that *the rest* are equally susceptible of proof, were it worth the time, room, and trouble.

Again I repeat my assertion, that *almost all* Mr. Taylor's assumed facts are as worthless as his falsified evidence from Ignatius, although not all can be so easily proved to be so. You will bear with me, I hope, in repeating the expression "*falsified* evidence." I showed that seven-eighths of it were from *spurious* writings, and the remaining solitary passage misunderstood and misapplied. This, in ordinary parlance, bears out my epithet. Your remark, that the spuriousness of the writings quoted by Mr. Taylor as Ignatius, [involving a difference of age of four hundred years,] is of little moment, surprized me. Surely *the last* four hundred years have made some difference in the position of the Church! And is it likely that four hundred years, in the course of which the state took the Church into its withering and polluting embraces, and the barbarian hordes rolled in upon civilized Europe, made less difference? It is doing Rome good service to permit such a supposition; but it is flatly contradicting history. As to the utter spuriousness of the writings quoted by Mr. Taylor, I assure you there *is* no question, and *can* be none. Let *one* name of any respectability be adduced for them, since the discovery of the lesser epistles, if it can. A few paradoxical minds have struggled to make out a case for the *interpolated* epistles, but none have enlisted in the forlorn hope of the *spurious*. You seem to think that their resemblance to the genuine epistles of Ignatius bears out Mr. Taylor in the use he makes of them. But if he used them *historically* to prove what *were* the views of Christians in the age next after the apostles, can the cunning imitation of a forger, [if it were such,] prove a fact?—They do *not* resemble the genuine epistles; and *the very particulars* adduced from them by Mr. Taylor are *known and admitted* points of difference, and had been argued from against their genuineness, even before the true epistles were discovered. As for my charges of *mutilation* and *interpolation* against the use Mr. Taylor makes of the epistle of Polycarp, I am satisfied to leave them with your comments, to the judgment of your readers.

I pass on to the use made of the Apostolic Constitutions, as promised in my last. But a difficulty occurs in the outset. You seem to have vindicated as fair what I have always been taught to regard as dishonest and culpable—the use of spurious writings as evidence of the opinions of the age to which *they are ascribed*, and not of that in which they *were forged*. Mr. Taylor admits that "the Apostolic Constitutions are a spurious work," but says that as "it was evidently put together with the intention of its passing as the production of the Apostolic age, so far it may be cited as good evidence" to prove "the general feeling of the ancient Church" before the time of Tertullian.—(See p. 174.) Is this good logic? A man means to put off his fabrication upon us as the production of the apostles; therefore what it contains is good evidence of what was felt, thought, said or done, in the age next after the apostles! Surely the contents of such a fabrication can only be evidence of what *its author thought* the apostles and their cotemporaries *did* feel or ought to feel! Surely his dishonesty in forging their names is no warrant for honesty in reporting their views! I agree with you that it is "absurd to suppose an author of Mr. Taylor's character" capable of being deceived by such fallacies. Most deeply do I regret to be forced to the other alternative—the reluctant belief that he knew them to be fallacies, and yet palmed them off upon his readers for effect's sake.

With one consent historians and critics agree that the Constitutions are only to be cited as evidence of doctrine and practice *in the age in which the forger lived*. What was that? Mr. Taylor is mistaken in saying it was "manifestly very early." The work certainly did not exist in its present state until after the time of Epiphanius, that is, the very end of the fourth century; and it is doubtful whether the interpolator of the epistles of Ignatius was not its compiler; such, at least, was the conjecture of Usher and Daillé. None have dated it earlier than the end of the third century; and that, in a form very different from the present, which all admit to be interpolated. Is such a production fit evidence of the "general feeling" of the earliest ages of the Church before the time of Tertullian, i. e., at least *one hundred* years before any part of it was fabricated, and nearly *three* before it was made up as we now have it?

This work, such as it is, Mr. Taylor uses to prove that "the two choirs of nuns and widows were then permanently constituted:" he does more; he says "*they name* them as then permanently constituted. The former, however, are warned against professing rashly; and it is forbidden to employ any means of compulsion in inducing them to do so; for, in regard to the virgin state, we have no commandment (as from the Lord) only that, once having professed, such should adorn their profession."—[p. 175.] Nothing can be more false than the impression that this paragraph conveys, and is evidently intended to convey.

1. His use of the word "nun" is utterly unjustifiable. It is evident from the language, which I will not pollute my pen by quoting, on p. 122, that he supposes the "virgins" of the second and third century to have been cloistered; and on that supposition he presumes to substitute the word "nun" for "maiden," the literal English of *parthenos*. The supposition is false. The celibates of the early Church, both male and female, lived in their own houses until after the beginning of the fifth century, both in the east and in the west. By "nuns," Mr. Taylor's readers understand *women under a vow of virginity, shut up in religious houses*. The *parthenoi* of the Apostolic Constitutions were under no vows, and lived, as young or old maids live among us, in their own families. Even the spurious piece *on virginity*, attributed to Athanasius, contains abundant evidence that such was the case down to the time when it was written, i. e., certainly not before the end of the fourth century.

2. The Constitutions *do not* "name choirs" of nuns [maidens] or of widows. In all the eight books there is not a syllable to that effect. They speak of "virgins," and of "widows," and give rules for the conduct of the latter at great length, but not a word indicating the organization of either into "choirs" or companies.

3. Still less do they name them "as permanently constituted" bodies. Again, I can do nothing but deny that there is a syllable to that effect, and that after examination.

4. Mr. Taylor's remarks about "professing rashly" and "forbidding compulsion" *imply* more than they assert. The best answer is to copy the *whole* of the directions concerning virgins in the first *seven books* of the Constitutions, viz., a section of fifteen lines, B. 4. chap. xiv.

"Concerning virginity we have received no command, but we leave it in the power of those who choose it as a vow: only exhorting them not to promise any thing rashly, since Solomon saith, it is better not to vow, than to vow and not perform. Let the virgin be holy in body and soul, as a temple of God, as a house of Christ, as a dwelling of the Holy Spirit; [in b. vi. ch. xxvi. similar language is used of those living in the use of marriage.] For she who has promised ought, by doing works worthy of her promise, to show that her promise is true, and made for the sake of devoting herself to piety, *not in contempt of marriage*. Let her not gad about, nor walk out unseasonably, nor be unsteady of purpose; but be grave, continent, sober, chaste, avoiding large companies, and especially of irreligious persons."

This is all, positively *all*. It is evidently copied from 1 *Corinthians* vii. 25, 26, 32, 34, 37. Does it at all exceed, does it equal, the strength of St. Paul's expressions? In the Eighth Book occurs another chapter. That book is certainly later than Epiphanius, (see Neander and Gieseler,) and therefore belongs to the *fifth* century. It contains the sentence quoted by Mr. Taylor. The *whole chapter* runs as follows:—B. VIII. Ch. xxiv. "*Of the same* [James the son of Alpheus] *concerning virgins*. Concerning virgins I enjoin, let a virgin not be set apart by laying on of hands; for we have no commandment of the Lord, for the prize is of choice; not in contempt of marriage, but for the sake of piety." Pray let me repeat this, with Mr. Taylor's pretended translation, in a parallel column. The Greek is in Cotelerius 1., 414, Med. ed., 1724.

CONSTITUTION.	TAYLOR.
Concerning virgins I enjoin, let a virgin not be set apart by laying on of hands, for we have no commandment of the Lord; for the prize is of choice: not in contempt of marriage, but for the sake of piety.	No compulsion to be used: "for, in regard to the virgin state, we have no commandment, (as from the Lord,) only that, once having professed, such should adorn their profession."—p. 175.

Does it seem credible that this should be given as a *quotation?* Mr. T. has wisely withheld any reference to help his reader to the passage which he professes to translate; but he can mean no other, for *there is no other* but the one given above. Where is mention of "compulsion" or allusion to it in either? Observe, too, the parenthesis in Mr. T.'s extract, that implies that the writer had, or pretended to have, a commandment, though not from the Lord. Does any thing in either of the chapters warrant such an intimation?

I am tired of this miserable work. Let me wind up with a remark or two of a more general nature.

I have before me *all the passages* in the Apostolic Constitution in which mention is made, in any way, of "virgins," "widows," and "orphans." They throw shame on *our* days and doings, not on those of the writer, late as he was. The "virgins," as we have seen, have but nineteen lines devoted to them in the 120 pages which the Constitutions fill; but the "widows" occupy the whole third book, except two or three digressions, which have every appearance of interpolations; and the "orphans," beside frequent occasional mention, are the subject of the first two chapters of the fourth book. All three are singled out as objects of Christian charity—of almsgiving for the support of the destitute widows and fatherless, of solicitude and vigilance for the protection of persons more than usually exposed to temptation, and for the most part deprived of their natural guardians. If in the directions on this subject, great stress had been laid on personal purity, no one acquainted with the manners of the ages of the Cæsars and Antonines could have been surprised. To say nothing of Martial, Juvenal, and Petronius Arbiter, no one whose recollections of the epistles of the younger Pliny, and of Lucian and of Apuleius, are at all fresh, will be startled, as Mr. Taylor appears to be, even with directions concerning dress and bathing given to widows and maidens by those who are anxious that they should be kept uncontaminated. But it is remarkable that the Constitutions do *not* make such topics prominent. Their solicitude is that the weak, helpless and unprotected should be set free from distracting cares and dangerous temptations, by provision for their support in a proper manner, properly administered. They treat of "widows" collectively, as you or I would treat of our parish poor, but, I am afraid, with more tenderness and fraternal appreciation of all their wants. They assign the "widows and virgins," (but with "the old women," married or not,) the front place among the women, (II. lvii.) on the principle so little appreciated by us, and yet so plainly laid down in Scripture, that in a congregation of Christian worshippers, those elsewhere least esteemed, are regarded as most honorable, the Lord's own chosen. (See § lviii, fin. p. 270.) If such notice of "the virgins and the widows" (this is *not* the invariable order, as Mr. Taylor seems to affirm, p. 169, top.—II. xxx., it is "orphans and widows, and afflicted, and strangers;" II. xxxv., "orphans and widows;" II. xxv. fin. "widows, and virgins, and orphans;" II. xxvi. fin. "widows and orphans—the virgins also;" III. iii. "widows and orphans:" III. vii. "the virgin and the widow;"—but the *widows alone* had been *first* mentioned; II. xlix. "the virgins and the widows, and the old women;") if such mention of "virgins and widows," prove them to be "standing orders in the Church," as Mr. Taylor argues, (p. 168. bot.) then the same is proved of "the orphans," an obvious absurdity.

I see that it is time to have done. With renewed thanks for your courteous hearing, I am, respectfully and faithfully, your brother in Christ,

W. R. WHITTINGHAM.

COMMUNICATIONS.

For the Churchman.

ANCIENT CHRISTIANITY, NO. I.

The author of "Ancient Christianity," whom, for brevity's sake, we shall call A. C., has made an effort to prove the following proposition:

"The lapse of eight hundred or one thousand years exhibits very little if any progression in the quality and extravagance of those notions, which gave support to the practice of religious celibacy; and the attendant abuses of this system, were nearly or quite as flagrant at the earlier as at the later date."

This proposition, which is the first of the five that A. C. attempts to establish, may be regarded as the foundation of all the rest; and our proper business, therefore, is simply to examine the evidence furnished in its support. Should this evidence fail, the whole structure reared upon it vanishes, *mole corruit sua*. There are two ways of testing the proposition: either by presenting in chronological order what the Fathers have said upon the subject, leaving the reader to judge for himself, or to follow A. C. in the zigzag course which the argument takes, until we are satisfied of the result. We have pursued both methods in the examination of the subject, but our object now is to present the results of the latter as the most obvious and satisfactory. It will be perceived in the review here given, that we limit ourselves to the ante-Nicene period, it being sufficient for our purpose either to show the character of that period of the Church, or to invalidate the arguments against it. We have here then in reality little to do with the state of things during the dark ages: whether the religious or monastic institutions were of an open kind, and how long they continued so, is at present unimportant. That they were so for the greater part, is admitted. The freedom thus enjoyed by those who had made a vow of celibacy, or who were regarded in this light, was no doubt exposed to temptations; and abuses were, at least ostensibly, the cause or the occasion of the subsequent incarceration, as we may call it.

A. C. considers this an improvement, rather than otherwise. He says, that though we may not perhaps find exactly "the same forms, usages, frauds, follies, yet we shall find those substantial elements of religious opinion and of moral sentiment, which gave support to all these abominations." Page 111. This assertion, considered by itself, might be deemed harmless. It expressly guards against supposing "the same forms, usages, frauds, follies," &c., that existed in the later abominations,—and does in fact maintain, what indeed we must regret as pertaining to every thing, in which human agency mixes—that however excellent our institutions on earth may be, they must contain the elements of evil as well as of good. Nay, every good man must allow he has the elements of evil within him, and the constant striving against this, is a prominent object of Christian self-discipline.

But the whole tenor of the assertion in question, shows that A. C. does not mean to be understood in this general sense, but that all the perversion that existed in the later (Romish) Church, was exhibited in this particular in the earlier. Unless we take this to be his meaning, there is no ground of dispute. For the question is not, whether the earlier (primitive) Church had not some faults or blemishes, or whether she was only a little affected by instances of ignorance, error, or sin; for who would attempt to assert the immaculate purity of any period or any Church? But whether there was any material difference, in the lapse of centuries, in the moral condition of the Church? Asserting the affirmative of this question, we must say, A. C. has utterly failed to make good his proposition.

The first to whom A. C. appeals, is the epistle of Cyprian to Pomponius. Pomponius was one of the African bishops. His see was the obscure town of Dionysiaca, the very site of which cannot at this day be ascertained. It is evident from Cyprian's letter that there had been instances of gross familiarity here, which it is unnecessary to detail, as it is sufficiently done by A. C. (Page 113.) Cyprian gives his counsel, and entering into the merits of the case, reprobates the pernicious example, and recommends a course by which such abuses might in future be obviated.

Now from the letter we gather simply these facts:

1. There was an instance of indecent familiarity, such as that alluded to, in the Church of Dionysiaca.

2. We know of no other instance of the kind in the time of Cyprian.

3. We have no evidence from the letter that the persons concerned were under a vow of celibacy. The words of Cyprian adduced to show this, prove equally that they were at liberty to marry, if they preferred. He does not insist upon celibacy, but purity. "Pudicæ et castæ perseverent," are his words: "si autem perseverare *nolunt* vel non passunt, melius est ut nubant."

A. C. asserts, that "the religious celibacy had been the immediate occasion of extensive licentiousness." Whereas all that we are authorized to infer from the data of Cyprian's letter, is, that there were persons, that presumed upon their reputation for purity of life so far, that they did not scruple to violate the laws of outward decorum. This of course was a stain upon the Church, but the language of Cyprian by no means shows that this was a general matter. The very abuse reproved by Cyprian, seems to have had its origin in the perversion of ideas that occur in the Pastor Hermæ, and Tertullian de Jejunio. But if we are to condemn every thing that has been the occasion of an abuse, what is there on earth that will not be condemned?

Neither is there any evidence adduced by A. C. that the word "virgines" had any technical meaning. The vow of celibacy cannot be inferred from the words, "Quod si ex fide se dicaverunt Christo;" because, strictly interpreted, it implies Christian obligation in general, and the very supposition which Cyprian immediately adds, shows that there could be no such vow, or else he could not say, "Si autem nolunt—melins est ut nubant."

The censures passed by A. C. on "the loose profligacy of the times of Cyprian," are all gratuitous. On such grounds as he has taken, it would be no difficult matter to prove any age to be any thing. We have only to get at one or two facts, and decorate or dress them in plausible language, and we have determined the condition and character of a whole age—nation—Church! It is a pity there is so much reasoning like this in the world: a few facts, imperfectly ascertained, are made the foundation of a stupendous edifice!

Much stress is laid (p. 116) on the technical use of the word *disciplina* as a perversion of the Fathers, and a source of error. A. C. understands this word as used by Tertullian and Cyprian to signify a *system* of "rules to enforce a factitious purity." The word occurs in the Vulgate, where it is sometimes rendered by us, *instruction*. The usual classical sense, *science*, or *branch of study*, we do not of course expect to find here. But the Fathers use it to denote that which is taught in Christianity, κατ' ἐξοχην; hence *sound doctrine*, theory and practice—and all that is comprehended in *Christian morals—Christian life*. Tertullian, as well as Cyprian, use it in this sense. In Cyprian's tract, De Habitu Virginum, he begins with this word, and the very manner in which he speaks must make it evident, that he is extolling nothing else, and nothing less than that which we call Christian life, or practical religion, or pure Christian morals.—And all this too is to prepare the way for what he regards as belonging to Christian morals, viz., modest attire.

It is plain from the tract, there had been, as is too often the case every where, a departure from the simplicity of the Gospel in this respect. Cyprian's object is to repress both the abuse and the growing tendency, and the whole is therefore a severe reproof addressed to the females of the Church. Whilst he is intent upon this one, he is led incidentally to notice another abuse, of which it is difficult for us to form an accurate idea. The abuse, however, was evidently limited to Carthage, and may have been but in a few instances. It was an indecent exposure on the public baths. Now the very incidental reference to this fact seems to show that it was not, as A. C. thinks, a general thing, a practice—but a *mere* occurrence, which could have happened without impeaching the general character of the people, much less furnish the grounds of a sweeping censure. We hope that A. C. does not blame Cyprian for correcting an abuse! (Pages 118. 121.)

But for further proof, we are referred to Clement of Alexandria, (p. 118.) On first view we are led to suppose that Clement gives much the same account of occurrences at Alexandria as Cyprian at Carthage. Now we search in vain for this statement. If A. C. refers to the Pædagogue of Clement, where he inculcates sobriety and modesty of dress, and warns against a universal propensity in man, it certainly is unfair, to say the least, to use a merely didactic work like this as evidence of any existing state of things. We could at this rate prove every Church to be in a most deplorable state. Clement, in the ninth chapter of his book, Pædagogus, gives rules of life and conduct, reproves faults and vices—but there is no fact stated or even alluded to; and though the laws and moral precepts of a people may and do illustrate their history—Clement had facts enough among the heathen, without resorting to any supposed cases among Christians, to elicit his precepts.

Thus far, then, neither Clement nor Cyprian furnish good reason to think unfavorably of the moral condition of the primitive Church. We may not be able to assert its immaculate purity—nor is it necessary; but whatever defects it might have had, there was, upon the whole, so much of that apostolic spirit as may well compare with the best of our day, and in many respects put our boasted Christianity to the blush.

C. F. CRUSÉ.

(To be continued.)

ST. PAUL'S COLLEGE.

DR. M'VICKAR'S COLERIDGE.

No. 2.

To the Editor of the Churchman.

Rev. and dear Sir,

I feel it to be a great disadvantage to me, in carrying on this examination, that my reader will, in most cases, have lost the impression made by the facts established in each prior paper before he takes up the next. Thus the greater part of what may have been gained is regularly lost. And yet want of room forbids me to employ the only means of contending against this disadvantage—a recapitulation of the contents of my first communication. I proceed, therefore, at once to the examination of Dr. M'Vickar's *Reasons* for *rejecting* (as he calls it) the Preliminary Essay of Dr. Marsh.

Dr. M'Vickar, through his Reasons, aims, first, to show that the Preliminary Essay of Dr. Marsh was unsuitable to his own particular (and, as I have shown, *sectarian*) purpose. So much might possibly be permitted to him. But he endeavors to make out his point by showing that Dr. Marsh, too, was playing the part of a sectarian editor. In the second place, however, Dr. M'Vickar attacks the Essay on general grounds. He is thus not contented with simply showing that it was not suitable to his own purpose:—he steps out of his place to brand its author as a partisan, and to condemn the Essay itself as unfit to accompany *any* edition. In other words, he would attack the literary morality of Dr. Marsh, while he condemns his Essay without reserve. Now I shall examine the Reasons no farther, at present, than as they are sufficient and true. So far as they work together with other parts of Dr. M'Vickar's Preliminary Essay to impeach the editorial honesty of Dr. Marsh, and so far as they appear to show a willingness to detract from his just reputation—to say the least—they will be reserved for another paper.

Of the five reasons, the three first have reference chiefly (although by no means entirely) to Dr. M'Vickar's own 'special object:' in the last two he speaks as if he would appear to be something other than a partisan editor.

1. The *first* reason asserts, (by implication, but distinctly,) that Dr. Marsh's opinions are those of 'the Calvinistic Scheme of Divinity'—that is, (as he elsewhere gives us clearly to understand,) the Calvinism of Jonathan Edwards. He also asserts—*here* impliedly, elsewhere distinctly—that Dr. Marsh claims Coleridge's doctrines to be identical or reconcilable with his own form of Calvinism; and that Dr. Marsh's Essay is *mainly occupied* with removing difficulties in the way of receiving—not the real opinions of *Coleridge*—but the Calvinistic opinions of *Dr. Marsh*, which of course, are offered to the reader as being the doctrines of Coleridge, or reconcilable therewith. Dr. M'Vickar, therefore, gives it as his first reason for rejecting the Essay of Dr. Marsh, that it is mainly occupied in answering *objections* to Coleridge, which are objections—"not with *Churchmen*, but with dissenters from the *Church*,"—objections to Dr. Marsh's opinions, not those of Coleridge.

The charge of editorial dishonesty embraced in the above Reason will be reserved. I also defer showing whether Dr. Marsh is a Jonathan-Edwards-Calvinist or not. It will be enough to inquire, whether the averments relevant to Dr. M'Vickar's purpose are true or not.

No matter, therefore, whether Dr. Marsh's creed is identical with that of Edwards, or not, if he have endeavored to show *Coleridge's* to be so—if he have labored "to reconcile *Coleridge* with Calvinism"—to remove the objections of the Calvinistic 'Dissenters from the Church' by showing (as we, of course, must understand Dr. M'Vickar) that those objections do not lie against Coleridge's actual opinions, they too being Calvinistic—then it shall be granted that Dr. Marsh's 'rejected *Preface*' was no Preface to be read by good *Churchmen*,—or by any honest man.

Now I remark, in the first place, that Dr. Marsh's Preliminary Essay is not 'mainly occupied' with answering *objections* of *any* kind. Out of some fifty octavo pages, four or five are devoted to answering *objections* to Coleridge's *style*, &c.—And thus a strict arbiter might condemn the Reason of Dr. M'Vickar at once. Nor let the reader consider this retort as captious or hypercritical. Is not a man in Dr. M'Vickar's place—that of attacking and condemning the work of another and very eminent editor—bound to speak in such terms as to show that he has *read* such work—and *carefully*, too? Is he not bound to be specific in his charges, and precise in his language? But I content myself, at present, with desiring my reader to reserve this utterly incorrect statement of the form and contents of Dr. Marsh's Essay until he may have occasion to form some hypothesis concerning Dr. M'Vickar's process in finding reasons.

But I waive the advantage which I might thus claim. I will take Dr. M'Vickar's averments in another form—that Dr. Marsh is 'mainly occupied' with reconciling Coleridge to Calvinism.' A glance at the analysis of his Preliminary Essay in my former paper would decide the fate of the averment in *this* form also. But that advantage is lost, and I must repeat. Dr. Marsh's Preliminary Essay is 'mainly occupied'—and I pledge my character upon the assertion, good reader—with *a fatal* ATTACK *upon the Calvinism of Jonathan Edwards*, in order to make a breach for the entrance of its *antagonist* system—the Philosophy of Coleridge. To be more explicit—Dr. Marsh enters upon an examination of the *prevailing philosophy* in its connection with the *prevailing theological systems*—specifying the philosophy of Locke, Brown, &c., and its applications in Edwards' doctrine of the Will, and Paley's rejection of Reason in both creature and Creator. He condemns the whole: and not content with refuting the ordinary statement of Edwards' doctrine, he calls up the *safety-valve* theory of a distinction between *moral* and *natural* inability, and refutes that too. With calm, but most strenuous and effectual exertions, he clears away this whole philosophical foundation of common orthodoxy—removes all of Calvinism that belongs to Locke as applied by Edwards—*destroys*, therefore, the specific Calvinism of Jonathan Edwards—and then offers the Philosophy of Coleridge as a foundation of orthodoxy consistent with the Scriptures and with Reason. I do not expect the reader to believe the above statement without examining the Essay itself. Let him do so, and decide which of the two—Dr. M'Vickar or myself—cannot have read it, *carefully*, at least; or which has seen or has represented its contents as they are not.

This, then, is the process pursued by Dr. Marsh in his 'fruitless task of reconciling Coleridge to Calvinism.' It must strike the reader as a novel mode of *reconciling* antagonists;—but it is not so very *novel* either—the Great Duke took very much the same way of *reconciling* with the feelings of Napoleon, the march of the British army to Paris. Edwards certainly has good reason to wonder at such treatment from a *disciple*, and to remonstrate with Sir John against such a mode of backing one's friends.

I might surely be allowed to stop here. Dr. M'Vickar could claim no further indulgence to language so vague in its rudeness of attack. But I will allow him to give his reason *another* form,—that Dr. Marsh's Essay is mainly occupied in treating topics with which *Churchmen* are nowise concerned. Mr. Henry Nelson Coleridge would appear to have thought otherwise with respect to the readers to whom the work was addressed, *including Churchmen*—but no matter.

Now I will grant, that this is what Dr. M'Vickar probably meant to say, *over and above* making the implied charge of editorial dishonesty and giving an incorrect impression concerning Dr. Marsh's views. I say *probably* meant it: for as Dr. M'Vickar does not always think clearly or express himself precisely, one is not so sure of his *meaning* as *of his purpose*. I admit such *probable* meaning, because elsewhere, amongst other things as strange, he asserts—or appears to mean his readers shall *believe*—that true Spiritual Philosophy was *never* lost in the *Church*,—the Mechanical Philosophy, as it was a growth of Dissent, being in like manner confined to Dissenters and others *out* of the Church, (including, I suppose, Low-Churchmen.) Of course, therefore, how could the *Churchmen*, who alone were to read Dr. M'Vickar's edition, derive either interest or profit from reading an Essay on the necessity of connecting a sound Philosophy with Theology, on the demonstrable absurdities produced by applying the Lockian notion of Cause and Effect to the Will, and on the pernicious consequences of allowing to man no faculty not possessed, *in degree*, by the brutes likewise?

I might leave the refutation of Dr. M'Vickar's Reason in this sense—that in which it has the most *appearance of foundation*—to any or all Episcopalian readers who can be at all competent to speak on the subject. It is right to say, however, that as Dr. M'Vickar's *historical* averment appears to *me* to be but a leaf plucked out of an ecclesiastical romance, so it is as opposite as possible to what Coleridge everywhere asserts. For instance, it is in the *Church* that he laments the pernicious prevalence of a 'hunger-bitten Philosophy'—that of Locke, in consequence of which the *Theology of the Church* is neither sound nor consistent with our articles—making no *obscure* hint at our danger from 'the *spirit* of Unitarianism *in the Church*. Does Coleridge think Churchmen, all and always, sound with respect to the *Will* and the distinction between *Persons* and *Things*, when he charges the majority of the Clergy with being *Grotians*, and labors to refute their doctrine of Original Sin, of a vicarious Atonement, and of Baptismal Regeneration? How idle, then, to say that not Churchmen—but only 'dissenters *from* the Church'—are concerned in the topics so ably discussed in the Preliminary Essay of Dr. Marsh—if they are concerned in the doctrines and opinions of Coleridge himself? As I do not think what else Dr. M'Vickar can mean in his first Reason, I may conclude myself done with it. I hope I need not wait for the reader's vote against its *sufficiency*, at least, before proceding to the next.

2. Dr. M'Vickar's *second* reason is,—That 'the rejected Preface' inculcates '*a false and dangerous principle*,' viz.,—that some system of metaphysical philosophy is essential to *soundness in Christian doctrine*.' 'This,' he says, 'certainly is not the creed of the Church nor the spirit of its formularies, and, *as surely, it is not the principle inculcated by his author*.' And he quotes from Coleridge's work the decisive declaration. "Religion has no speculative dogmas—Christianity is not a theory, or a speculation; but a *life*:—not a philosophy of life, but a life and a living process."

A false and dangerous principle! Certainly not the doctrine of Coleridge! Harsh language and bold assertion,—which may justly be met by plain language in return. I answer, therefore,

First. Supposing every thing else were right about this reason, it would be spoiled by its *logic*. Coleridge declares *Christianity* to be a *Life*—i. e. *personal religion* has no necessary dependence upon opinions—*ergo*, (says Dr. M'Vickar,) soundness in Christian *Doctrine*—*Systematic Divinity* or *Theological Science*—is not essentially connected with Philosophy. This is the species of fallacy which Coleridge calls, after Aristotle, μεταβασις εις αλλο γενος, and is of the same kind as the following: *Fighting* consists in giving and taking hard knocks, *ergo* there can be no *Science* of Strategy, no Art of War. In the passage cited, Coleridge is not talking of *Theological Science*, but of the *Christian Life*.

Secondly. Dr. M'Vickar suppresses a decisive fact, which *ought* (at least) to have been lying under his eye as he wrote this reason. After Dr. Marsh had indeed occupied a few pages in showing that *Theological Science* is, always has been, and must be essentially related to Philosophy, he occupies as many pages more in showing, just as decidedly and distinctly, that such is *not* the case with respect to *Christianity*

as a *Life*; and, what is particularly note-worthy, he introduces this part of his remarks by the *very* quotation from Coleridge which Dr. M'Vickar uses *against him!* Here, surely, good reader, is another fact to be reserved for that future *hypothesis*, by which the strange character of Dr. M'Vickar's reasons and statements is to be accounted for.

Thirdly. Whether Dr. Marsh's 'false and dangerous principle' be found in the Creed of the Church, or not, I shall not trouble myself or my readers about in this connection. But when Dr. M'Vickar avers—and with such emphatic positiveness—that 'it is not the doctrine of *Coleridge*,' I confess my utter astonishment at the levity with which he appears ready to make any sort of assertion. To what else, in the name of wonder, was the labor of Coleridge's life devoted but to the assertion and proper exemplification of this same 'false and dangerous principle?' Why has he struggled so earnestly to break the reign of the Mechanical Philosophy, and to set up a Spiritual System in its stead, if 'soundness in Christian doctrine' be not, in his opinion, essentially related, for good or for evil, to the one or the other? But to be more specific. Turn, my good reader, to Note E. in the 'Appendix to the Statesman's Manual,' (in Aids to Reflection, ed. of 1829, p. 389–395,) and you will find this same '*false and dangerous principle*' EXPRESSLY stated—in terms of which Dr. Marsh's language might almost pass for a copy. I regret nothing more, than that the space allowed me does not permit me to execute my original design of exhibiting the exact agreement of Coleridge and his editor, (I do not mean Dr. M'Vickar,) by arranging their respective statements in parallel columns. If Dr. M'Vickar is correct, therefore, in saying that this 'false and dangerous principle' is not the doctrine of the Church, he should have stated fairly that it was nevertheless a prime doctrine of Coleridge. But he has chosen to assert the contrary, and then to make Dr. Marsh's agreement with Coleridge, matter of harsh censure.

As this *second* reason contains, therefore, a downright logical fallacy—(whether sophism or blunder)—the suppression of decisive counter-evidence—and an assertion with respect to Coleridge's opinion the direct opposite of the fact, it may reasonably be inferred, that it wants some things that should ordinarily go to the making a reason *sufficient*.

3. In his *third* 'Reason,' Dr. M'Vickar charges the 'rejected Preface' (for, by the way, with the author of the 'new and other *Introduction*,' Dr. Marsh's Preliminary Essay is always a '*Preface*, forsooth,) with tending to "a misapprehension of Coleridge's religious views" by identifying them with those of a party—meaning the *Evangelicals* of the Church of England and our own Low-Churchmen. For he says, Dr. Marsh's language,—that 'Coleridge's views will be found essentially to coincide with what among us are called *the evangelical doctrines of religion*'—must mean this, for the term 'evangelical' *can* be understood here *only* as a *party-name*.

Now I aver, that it *cannot* be understood here as a party-name without making the most gratuitous and absurd presumptions. What, I pray, could Dr. Marsh possibly have to do with Episcopalian parties in England or America? What particular weight was attached to the opinions of the Evangelicists by the greater part of his expected readers, that he should count upon gaining so very much by making Coleridge one of such famous school of Theology? But, further, ask any American that could think of reading such an Essay as Dr. Marsh's, what is meant by the term 'evangelical doctrines of religion,' will he answer, of course, (according to Dr. M'Vickar,) 'it means the peculiar views of a party in the Episcopal Church?' Every body knows, I suppose, (certainly every New Englander,) that opposition to Unitarianism and the tendency of several denominations to unite for certain purposes have led to the current thinking and speaking of the essentials of *orthodoxy*—"the peculiar doctrines of Christianity" according to Coleridge—as the *Evangelical Doctrines of Religion*. The two words *orthodox* and *evangelical* are used as synonymous; and it so happens that Dr. Marsh, on the very page referred to by Dr. M'Vickar,* uses the former in close connexion with the latter, and evidently with the same meaning. So in Germany the *Evangelicists* are the common opposers of the *Rationalists*. No man, therefore, would be led by the language of Dr. Marsh to suppose him to be speaking of a mere party in the Episcopal Church. And if Dr. M'Vickar's quarrel with Dr. Marsh grows (as is very likely) out of the disposition to deny *orthodoxy* to 'dissenters from the Church,' it can at least be said, that *Coleridge* appeals in one place "to *all orthodox Christians*, whether they adhere to the *faith only*—or *both* to the faith and *forms*—of the Established Church."† Here he uses the word *orthodox* precisely as Dr. Marsh does; and every reader *must* see that Dr. Marsh, in the place alluded to, makes *orthodoxy* and the *evangelical doctrines of religion* perfectly synonymous. He, therefore, has not—and cannot possibly be understood as having—used *evangelical* as a party name—he has not identified the views of Coleridge with either party in the Church—and he has not, in this case, made a declaration, or used language, in the least inconsistent with the views and the language of Coleridge himself.

In the three reasons already examined, Dr. M'Vickar has *proved*, if *saying* a thing is so makes it a fact, and saying any thing by occasion thereof is a logical conclusion—that Dr. Marsh's Preliminary Essay—being mainly occupied with *reconciling* Coleridge and Jonathan Edwards, inculcating a 'false and dangerous principle,' (which is, unluckily, Coleridge's own,) and asserting that Coleridge's views are those, not of a catholic Christian, but of a certain party of Episcopalians—is no fit reading for a respectable Churchman, and must therefore be content to remain a 'rejected *Preface*.' But as it is just as well, while we are about it, to do our business *thoroughly*—to gratify our friends by going beyond their reasonable expectations—suppose we go on, under the kind leading of Dr. M'Vickar, to prove the aforesaid Preface to be fit reading for *nobody*.

4. Dr. Marsh's Preliminary Essay is, therefore, charged, in the *fourth* place, with making so 'unqualified an eulogium of *Coleridge* and his *opinions*,' (so precise and distinct are we,) as to be rendered 'an unsafe guide for *young* and *enthusiastic* readers; and it *may* lead *many* of its readers [of the less callow sort]—as it CERTAINLY tends to lead ALL—into a dangerous over-trust on human and private authority in the interpretation of divine truth."

No particular page or passage is referred to—no words of that unqualified eulogium are quoted—to support a charge so uncalled for, so harsh, and made with such apparent carefulness and discrimination. I appeal to you, reader,—is this right? Is it fair—is it charitable—is it honest dealing with the literary character of another? But Dr. M'Vickar *may* mean to refer particularly to the eloquent close of Dr. Marsh's Essay,—or to eulogistic passages scattered through it,—or, (what with him, as we have seen, is more likely,) to something quite different from what he *appears* to mean. Let us call up our patience and *examine* what we might justly *dismiss* as so stated, that an answer is neither required nor deserved.

Does he mean, then, the close of Dr. Marsh's Essay? If he means any particular passage, he *must* mean that. I see in that passage no studied distinction between Coleridge and his opinions, but I *do* see, it is true, an 'eulogium'—the dignified tribute of a great and generous mind to the author of its best culture. It is worthy of its subject; and Coleridge must have felt himself honored in receiving such a tribute from James Marsh. But what are the *topics* of that eulogium? Coleridge's learning, especially in the Greek and Roman Fathers—his *not* throwing aside with contempt the treasures of ancient wisdom—his disposition (for Coleridge is evidently meant) 'to beware of trusting to his own understanding, or if contradicting, in compliance with the self-flattering inventions of a single age, the universal faith and consciousness of the human race'—and his valuing all his own qualifications and acquirements '*chiefly as they enable him more fully and clearly to apprehend and illustrate the truths of the Christian system*.' By 'an eulogium' made up of such topics as this, good reader, you are in great danger, it appears, of being led into 'dangerous over-trust on human and private authority in the interpretation of divine truth.' Truly, your case is a sad one.

Does Dr. M'Vickar mean eulogistic passages scattered throughout the Essay? It is unlucky for him, that Dr. Marsh's purpose—as little as his taste—permitted him to indulge in such. His purpose was (if I must repeat it again) to free the Christian host of its treacherous allies, in order to give the opportunity for making a new alliance, and simply to present Coleridge as one whose fidelity and power he was willing to submit to trial. Consequently he says but little, and that cautiously, of his author. *Not one word*—I do not hesitate to assert—does he say amounting to eulogium, or even (I think I may say) amounting to praise—until he comes to that close which we have already examined; while Dr. M'Vickar's Preliminary Essay (notwithstanding certain inuendoes and protests) is besprinkled and bestrown with the flowers of euphuistic panegyric—what *his* praise was worth having been, doubtless, well weighed by him beforehand.

But now I will tell you, courteous reader, what I *suppose* Dr. McVickar *means*. Coleridge holds, that the specific doctrines of the Christian Scheme are *discoverable* only through the Scriptures, to the interpretation of which, the early Fathers and Councils are witnesses, contrary to whom it is presumptuous, wilfully and with levity, to set up our own opinions as authority; but that the *Reason* of man must pronounce upon those doctrines as absurd or not, and therefore as not taught, or otherwise, in the Scriptures. He makes the office of Reason (or Philosophy) *one* thing, and that of the Church *another*. But Dr. McVickar makes 'Christian Philosophy' 'the Reason of the Church,' i. e. "*quod semper, quod ubique, quod ab omnibus*." (p. xxii.) In other words, he *merges*—sinks and *drowns*—Reason and Philosophy in the favorite new standard and absolute ground of all religious truth,—some dozens of Fathers and 'six Oecumenical councils.' Hence his perpetual declamation against private judgment; hence his idle attempt to show Coleridge to be *herein of his mind*; and hence his charging upon the *Editor* what he *ought* to have charged upon the *Author*—a dangerous tendency with respect to this new dogma. Why he makes this danger to lie in Dr. Marsh's *eulogium*, I do not so clearly see. Perhaps *he* did not himself. Now I take leave to deny positively, that Dr. Marsh has spoken, in the least degree, *more* favorably of private judgment, or *less* favorably of *respect* for authority, than Coleridge himself; and he has taken particular pains to call attention to his author's doctrine, that in relation to the peculiar doctrines of Christianity, *Reason has only a negative validity*. I grant, then, the danger to Dr. McVickar's notion; but I deny that it proceeds solely from Coleridge's *editor*.

If, therefore, either of the two first of the above meanings be that of Dr. McVickar, I deny that his *Reason* has any foundation in fact:—if the last, his censure should have been directed against Coleridge himself.

5. We have at length fought our way to the *fifth* and last of the Reasons. 'The Rejected Preface' (and here I take formal leave of 'the poor phrase,') 'takes too much knowledge for granted on the part of the reader, to answer the present demand *of* an edition fitted for popular use.' Granted that an edition *could* be fitted for popular use by prefixing such things as it might be well for the reader to know beforehand, the present objection cannot lie against Dr. Marsh's Essay, unless he has attempted to supply that knowledge, and has failed. If he has *not*, then all Dr. McVickar had to do was to prefix another Essay of his own for that purpose, allowing Dr. Marsh's to stand; for they could not conflict with each other. Now it so happens—as must have been discovered by this time—that Dr. Marsh does not attempt to supply *such* an Introduction to Coleridge. He has made an independent preparatory Essay. Does Dr. McVickar mean to say, that it ought not to be retained in connexion with Coleridge's book, because it requires of the reader more knowledge than the book itself? Is it *too hard* for one who undertakes to read *Coleridge*,—so that after Dr. McVickar had furnished the knowledge required for comprehending the *Aids to Reflection*, he would have been obliged to furnish more still for understanding the Preliminary Essay? To me it appears, that if the Essay contains good matter, such as might well be read in connexion with the *Aids to Reflection*, and if it can be made out tolerably well by one who can read the book itself, it ought to be retained. I see no use in providing an Introduction for those who cannot read the book:—at least, I see no reason for binding it up in the same volume. But Dr. McVickar says 'a *plainer* Preface' was 'imperiously demanded of him,'—not a plainer *book*, nor a Preface that would make the *book* plainer, but a plainer *Preface*. I could *reason* about this cry for something *plain*—I could *retort* upon Dr. McVickar's *specimens* of plainness—but I prefer to appear dogmatic, and to say at once,—a *plainer* piece of philosophical writing than Dr. Marsh's Preliminary Essay has never been produced in this country. It was the fruit of thorough and clear thinking, and its language is characterized by undeviating precision. I know it to have been read with perfect satisfaction by men who could not accommodate themselves to the peculiarities of Coleridge.

But the truth is, nothing can show greater ignorance of what belongs to great works in Science and in Art, than to tell of *popularizing* them by means of 'stereotype editions' and the 'familiar explanations' of plain prefaces. The principles, the discoveries announced in them, may, in some sense, (thank Heaven,) be made known to the people; but no plain Prefaces, no stereotype editions, can convert the *Principia*—the book itself—into 'Conversations on Natural Philosophy.' The *Preface* may be got along with, perhaps, but the *Author's* part remains as hard a nut to crack as ever. Even so must it be with such a book as the Aids to Reflection. It can be understood and appreciated only by men of philosophic [I might almost say, *poetic*] minds: and they are few.

Through the agency of true disciples, it may be brought to bear, indeed, upon the general mind—but not in its original form or completeness. It must have passed through the minds of those who are more on a level with their fellows, other than to the readers of 'Family Libraries'—including the Treatises of 'Metaphysics' made easy—the *Aids to Reflection*, even in a 'stereotype edition,' and with a 'plain Preface,' must be as much beyond reach as the *Mécanique Céleste*. But I admit, that those who are fit to read the book itself, might be helped to read it better by an Introduction that should contain a compendious exhibition of the system of Psychology *assumed* by the Author. *Dr. Marsh* could have written such an Introduction, if he had judged it, upon the whole, worth the while, or practicable. So might some one of the few, who, it appears, (such is Dr. McVickar's accurate acquaintance with the state of American Literature,) have "*more* deeply studied this same Christian Philosophy than Dr. Marsh. [p. x.] But it has not been done; and I may have occasion to show that the Preliminary Essay of Coleridge's 'Editor and Commentator' is indeed 'a new and *other* Preface.'

But enough for the *Five Reasons*. I have already exceeded my allotted limits, and must, therefore, abruptly conclude—deferring all comment and further examination of Dr. McVickar's treatment of Dr. Marsh, to another communication. GEORGE ALLEN.

Newark College, Del.

* P. xiii. (ed. of 1829.) This passage *immediately* follows: "Those who are anxious to examine farther into the *orthodoxy* of the work *in connexion with this statement*, may consult the articles on Original Sin," &c. &c. The reader may *possibly* think it worth his while to *see* whether Dr. Marsh is asserting that Coleridge's views on Original Sin and Redemption are those of the *Evangelists of the Episcopal Church!*

† Note E to *Statesman's Manual*, (ed. of 1829, p. 395.)

For the Churchman.

READING DESKS.

Mr. Editor,—The internal construction of churches has, of late, elicited no little remark. Among the improvements which have been suggested, is the dispensing with reading desks except for the lessons; that is, with the exception of the lessons, having the daily service read from the altar. I beg leave respectfully to dissent from this proposal. The reading desk has, I think, become clearly adopted as the proper place for morning and evening prayer in the Catholic Church, as reformed in England.

It is sometimes intimated, that in the early Church the services were all performed at the altar. I will not venture to be very confident in this matter; but my impression is, that the ordinary prayers were not offered from the altar—which was retained for the Eucharist and other special solemnities—but from a position inferior to it. Be this, however, as it may, the whole subject of these forms and usages is kindly and wisely left by divine wisdom to the discretion of the Church; this, however, being of course, subjected to the superior dominion of *principle*, where its dictates are concerned, and always to the Scripture precepts of doing what is done, *to edifying*, and *decently and in order*.

The ancient mode of the preacher lecturing *from his chair* to a *standing congregation*, has yielded to one directly the reverse. I presume that the stiffest advocate for the supposed ancient performing of all the public services from the altar, will hardly contend for the restoration of the custom of having a sitting preacher and a standing audience; albeit many sage reasons might be given for it.

The truth is, these are among the circumstantials of worship which the church is left at liberty—there being no divine precept respecting them—to regulate as she may think best.

Now it appears to me that she has regulated the matter now in hand.

There is no direction in the morning and evening prayer, as there is in the communion service, for the clergyman's *turning to the people*, which clearly implies that in the other parts he is *turned from them*. As, then, it is obvious that the Exhortation, Absolution, and Lessons are read *towards* the people,* and as there is no prescribed change of position, the whole of the Daily Morning and Evening Prayer must be supposed to be intended to be read in that position. This is inconsistent with its being read at the altar.

The third rubric before the communion speaks of the place, as distinct from the altar, "where Morning and Evening Prayer are appointed to be said." The Institution Office speaks of "the desk" where "the officiating priest is" to "read Morning prayer."

From all this, Mr. Editor, I collect that the true plan is for churches to have an altar, a desk, and a pulpit. The great difficulty in this matter, I apprehend, exists in the supposed necessity of having a huge and hugely elevated pulpit, with its accompaniment of a fine architectural winding stairs, or rather two stairs—a most ridiculously useless provision.

My object, Mr. Editor, was mainly to plead for reading desks; but the pulpit—very naturally, considering how completely *modern Christianity* has seated that in the first place in the House of God—has obtruded itself upon my notice. Therefore let me ask why the clergyman's addresses to the people, growing out of his private studies and reflections, require a more elevated position in God's temple for their delivery, than his addressing to the people God's own word, and the rich, holy, and edifying exhortations attached to the services of the desk and altar. The truth is, our churches ought to be so constructed—the level of the altar, desk, and pulpit such, and the increase, in the galleries, of height from the front to the back pews such—that the clergyman can be seen in each place. *This may be done* in all churches; and it should be done, no matter what rules of architecture, or what shrewd calculations on pew-rents may stand in the way. Churches are intended for holy purposes, to be answered on principles and in modes duly and orderly established by proper authority. Their construction should be adapted *to this end*; or it had better not be attempted.

Let me not be mistaken. I plead for no unnecessary expense. Let a proper altar, desk, and pulpit be provided—and that, if necessary, without expense for either carving or hangings†—and then the pews, organ, &c. be an after consideration. Better, much better, to save expense by temporary seats, than to provide for additional pews, by a permanently ill-constructed, and ill-arranged chancel, altar, desk, and pulpit. The truth is, the mode of construction now in my mind, and which, I hope, I have not been altogether unsuccessful in recommending, is much more convenient, and more economical of both room and expense, than the usual mode of having a large, lofty, and ornamented pulpit.

Perhaps, Mr. Editor, the Pseudo Bishops of the Episcopal Recorder, who seem anxious to establish in their Diocese, and indeed in our Church at large, a sort of counter-episcopacy, will find occasion to utter godly groans for the importance which I have attached to *decency*‡ *and order* in religion. But until my understanding is otherwise convinced, I must think that God has shown wisdom in so clearly requiring of us, in His holy word, that our religion be adapted to produce the best impressions upon our nature *as in the body*.

HOMO.

* In the Communion service, the Bishop or Priest, pronouncing absolution, is ordered to *turn to the people*.

† In this department, there is often a most unnecessary expense and display; and one, too, highly improper, when, as is often the case, the altar is most incommodiously invaded by the draperies of the desk.

‡ "*Decency*, fitness, becomingness, appropriateness, suitableness (&c.) to time, place and circumstances." *Richardson*. This definition is added, because I know that the Churchman has been complained of for the use of terms of which the complainants *did not know the meaning*.

For the Churchman.

HOLY DAY OBSERVATIONS AND REFLECTIONS.

Wednesday, March 25.

The Annunciation of the Blessed Virgin Mary.

As on this day, "the Angel Gabriel was sent from God to a virgin whose name was Mary," the object of this mission was to announce to her, her being chosen of God to be the mother of Him, whose birth, as the Messiah, was indicated by prophecy as to be about this time. He first saluted her, as, on account of this exalted honour, "highly favoured," and "blessed among women." Mary was struck with astonishment at this supernatural visit. But with heaven-born mildness and kindness, the celestial visitant addressed her in the soothing language, "Fear not, for thou hast favour with God." Then followed the great promise that she should be the mother of "a Son," whose "name" she should "call JESUS"; who should "be great, and be called the Son of the Highest"; unto "whom" the Lord God should "give the throne of His father David"; who should "reign over the house of Jacob forever; and of" whose "kingdom there" should "be no end."

How this stupendous promise could be fulfilled, was matter of doubt to the Blessed Virgin. The angel declared that by special divine interposition, the Son she was to bear would be truly "the Son of God," and referred her, for confidence in the truth of his promise, to the infinity of divine power—"With God, nothing shall be impossible." She, satisfied at once that all further doubt would be presumptuous, meekly replied—"Behold the hand-maid of the Lord; be it unto me according to thy word." (St. Luke 1: 26—38.)

Who can conceive the greatness of the honour thus conferred on the Blessed Virgin! chosen to be God's instrument in the incarnation of the Eternal Son, "highly" indeed was she "favoured." Mother of the Great "Immanuel—God with us"; (Isaiah 7: 14. St. Matthew 1: 23.) of the "Child" whose "name" should "be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace" (Isaiah 9: 6)—"blessed" is she indeed, "among women." And truly blessed should be her memory among those who look for salvation to HER SON.

This is the day appointed by the Church for the celebration of her memory. The members of the Church should delight to dwell on the contemplation of the eminent piety which only could have commended her to the distinguished assurance that she had "found favour with God," and that "the Lord" was "with" her; and on the meek and humble spirit which led her to sacrifice all her doubts of what she could not thoroughly comprehend, to a controlling sense of *His* power "with" whom "nothing shall be impossible"; and to an entire resigning of herself to the purposes for which she was chosen—"Behold the hand-maid of the Lord; be it unto me according to thy word."

Blessed, indeed, to the end of time, should be the memory of the mother of our Saviour. "From henceforth all generations shall call me blessed" (St. Luke 1: 48.) was her own declaration. And from what lips, if not her's, should we expect words of God's inditing. This was surely a *prophecy*. And most eminently has it been fulfilled by the Holy Catholic Church. The memory of the mother of our Lord has ever been celebrated by that Church as that of the *Blessed* Virgin Mary.

Be, then, her name ever had in the highest reverence, and her character esteemed as of the most exalted excellence. All our spiritual privileges in time, and all our hopes for eternity, flow from the accomplishment of the mysterious purpose to which she was made so eminently conducive. From her was derived to Jesus Christ the human nature which fitted Him to be *our Saviour*. *Her Son* rescued us from endless misery, and opened for us the gate of everlasting life. Exalted then surely are the respect, reverence, and affection, with which her memory should be cherished.

But that respect, reverence, and affection should not degenerate into the rendering to her of divine honours, or the ascribing to her of an interference with the gracious office of the "ONE MEDIATOR between God and men." (1 Timothy 2: 5.) She was chosen, not to fill that office, but to give birth to Him who should. She was vested, not with the divine nature, but with the transcendent honour of giving the human nature to Him who vouchsafed to receive it into union with His divinity.

This is an obviously proper place to notice a specious argument by which an effort is made to disprove the connexion of offering prayers to the Virgin and other saints, with downright idolatry. It is said that the Scriptures sanction and enjoin our asking the prayers of fellow members of the Church; that translation from this to the other world does not dissolve the Communion of Saints, or their connexion with each other, as members of Christ's mystical body; and that there is nothing unreasonable or unscriptural in the idea that departed spirits may yet have a knowledge of things here below, and may therefore hear us when we ask their prayers, which, we ought not to doubt, will avail much. Thus is it endeavoured to remove objections to the asking of the prayers of the Blessed Virgin, and other departed saints.

But it should be remembered that the fact of departed spirits' possessing a knowledge of things here, is not clearly revealed. And even if it were, the case would be by no means analogous to that of soliciting the prayers of the good in this world. In this case, our request is made to those only who are present with us in the body, or between whom and us there are clearly ascertained mediums of intercourse. In the other, there is but supposed the power of oral communication with a being supposed to be spiritually present; and the doctrine on which such prayer, or asking of prayer, is founded, supposes, of course, that it be resorted to, at all times, in all parts of the world.

Can the request thus made be heard?

The doctrine and practice in question suppose that it can.

But it can be, only because of inherent power in the saint addressed; or because of divine interposition to bring it to his knowledge.

If the saint addressed has power in himself to hear the petitions offered to him, at the same instant, from various and distant parts of the world, he must possess the attribute of ubiquity, or actual presence in every place at the same time. The granting of this is the sheer idolatry of making a God of a human being.

But may there not be a special divine interposition to convey these requests to the supplicated saint? On this supposition, the saint, or mediator between God and the worshipper, depends upon God's conveying to him the petition which he is ultimately to address to God. This folly and absurdity refutes itself.

Our celebration, therefore, of the Blessed Virgin's memory— exalted as are the ideas of her, profound as is the respect for her, and warm as is the affection for her, which it should excite,—should shrink from the gross impiety of raising her above the human nature, and ascribing to her aught that transcends its powers or privileges. It should embrace devout thanksgiving to God for the unspeakable mercy to which she was rendered conducive; and devout meditation on the piety, purity, and humility, that marked her character. It should lead to earnest endeavours, and devout prayers for grace, that we may practically imitate these exalted virtues.

The necessity of the incarnation of the Son of God, which, as on this day, was effected, is also a great truth which should now especially occupy our meditations.

The mystery herein involved is indeed incomprehensible. The natural heart revolts from the humiliating sacrifice to it of the imagined powers of the human intellect. But the truly good and enlightened mind, referring it to Him whose nature is infinite, sees ample reason for full assent, in the truth that "with God nothing shall be impossible."

When we thoroughly *comprehend* all that we must *own*, and can clearly understand how the Great Supreme can be *uncaused*, and have never *begun to be*; when we can philosophically define the principle which retains the worlds in their unerring orbits; when we can clearly explain how the growth of a plant or animal is effected, how spirit is united to matter, or how we move our bodies or limbs at pleasure; when our intellect proves sufficient for the full comprehension of such things—things that we know *are*, however deeply mysterious;—then may we demand that all in revelation should be perfectly level to our understanding. But until then, to disbelieve or doubt a doctrine, because it is above our comprehension, is unreasonable, inconsistent, and absurd. To His book of revelation, as well as that of nature, we should apply the language of the angel to the Virgin, "with God nothing shall be impossible"; and acquiesce in all the mysteries which He reveals in the spirit of her humble address, "Be it according to thy word."

None who own the existence of a God, can doubt the possibility of the doctrine this day celebrated—*the incarnation of the divine nature*. Is it beyond the power of Omnipotence to assume a visible form, and thus visit our earth? Did He not thus appear in the pillar of a cloud and of fire, and in the shechinah? And may he not choose, for this purpose, to assume the form of a servant, to take on Him the seed of Abraham, to be made in fashion as a man; to become a man?

To a believer in revelation it must surely be enough to know that it declares that "God was manifest in the flesh"; (1 Timothy 3: 16.) that "the Word," which "was God, by" whom "all things were made, and without" whom "was not any thing made that was made, was made flesh, and dwelt among us"; (St. John 1: 1, 3, 14.) that the "Son" whom "a virgin" should "conceive and bear" should be called "Immanuel, which, being interpreted, is GOD WITH US"; (Isaiah 7: 14; St. Matthew 1: 23.) that the "Child" that should be "born," and the "Son" that should be "given," should "be called the Mighty God, the Everlasting Father" (Isaiah 9: 6.)—It is surely enough for a believer in revelation to know that such and many like propositions are therein contained, to satisfy him that the great truth now considered is of God, with whom nothing can be impossible. It is recommended to his understanding by being, most evidently, a part of that system of doctrine, which, inviting the minutest scrutiny in examining its claims to be a revelation from God, requires assent on every principle of correct reasoning and sound philosophy. It is recommended to his heart by its connexion with the wonderful scheme whereby the human race is to be delivered from the extensive and eternally destructive influence of its depravity and guilt, through a Divine Mediator.

DIES SANCTUS.

THE CHURCHMAN.

SATURDAY, MARCH 21, 1840.

METHODISTS.—It has pleased Divine wisdom so to constitute us, that we cannot perceive naked truth. We must take it sacramentally: that is, in words or forms. It is thus that God has given it to us; it is thus that his Church transmits it. As men degenerate and sink in sloth, sensuality and error, they lose their perception of the beauty and freshness of these forms, renounce them, or overlay them with superstitious corruptions. But the forms themselves are divine, and therefore permanent. And as men are revived from the torpor of sin and error, they awake again to the perception of the forms of truth in their beauty and freshness. It is thus that there have been in the Church, alternations of cloud and sunshine; the forms of truth remaining the same as the luminaries of heaven, but the vision of men more or less interrupted by the mists of sensuality and prejudice, the exhalations of "the natural man."

The authors of several of these awakenings in the Church, and their followers, have been called Methodists; because to the majority around them, the resuscitation of old forms seemed to be the striking out of a new method. When they have remained in the Church, they have served "to leaven the lump."—When they have alloyed their good work with the lust of pride or other human infirmity, and fallen a prey to the temptation of schism, they have flourished for a while with a zeal not according to knowledge, and finally left their successors to fall into a worse state than that from which they themselves emerged.

Men of this description have not always been *called* Methodists; but among those who have enjoyed both the honor and the name, have been the followers of BOSSUET, Bishop of Condom, and afterwards of Meaux, author of the celebrated Exposition of the Doctrines of the Church of Rome. The publication of the Exposition was an epoch in the Church of Rome. The book surprised the Protestants, and astonished the good Romanists of those days. It struck out a *new method* for the conversion of Protestants, and in the controversial tracts of the time we find those who adopted it familiarly termed *Methodists*. The success of the new method was soon obvious; Marshal Turenne and others, who naturally favored the religion of the state, were delighted to find that they could conform to it without losing more of Protestant than the name; thousands of humbler name were rejoiced to see a way of escape with a clear conscience, from the cruelties and miseries to which they were subjected by the Revocation of the Edict of Nantz; and as the ranks of Rome swelled by conversions, the notes of alarm and opposition from the more staunch and honest of her communion, died away and were forgotten.

We have taken the word *Methodist* in a good sense, and given Bossuet the honor of the character. "His design was," says Archbishop Wake, "as he himself confesses, to represent his Church as favorably as he could; to take off that 'hideous and terrible form in which the ministers,' he says, 'were wont to represent Popery in their pulpits, and expose it in its natural dress, free from those frightful ideas in which it had so long been disguised by them.'" We suppose him to have awakened to the perception of the forms of truth in their primitive beauty and freshness; to have believed sincerely that his Church was as pure as he represented her to be, and that he was removing from her face a frightful mask, which did not of right belong to her, and which served only to conceal her beauty from both friends and foes.

We take this ground because we have no wish to revive against so illustrious a man the imputations of insincerity and artifice. From these, however, his contemporaries did not suffer him to escape; his Exposition was regarded by many of them, in an age which abounded with like efforts, as a *chef d'œuvre* in the art of proselytism; and its author was represented as one determined, not to remove a hideous mask from a fair face, but to put a bright varnish upon a foul one.

The alleged facts upon which these imputations rest, are as follows: Bossuet first wrote his book, as is said, for the satisfaction of Marshal Turenne, then a Protestant, and afterwards a Romanist. The manuscript copy, (wanting, however, several chapters, which were afterwards added,) was circulated for about four years with such effect, that while all were struck with the originality of its expositions of the faith, many of the good Romanists were offended at their looseness, while the Protestants, who were favored with its perusal, did not hesitate to declare that Bossuet would never dare to own publicly the Exposition, which in private he pretended was the doctrine of his Church.

In the year 1671, however, the book, with its supplementary chapters, was printed, accompanied with the recommendation of the Archbishop of Rheims and nine other Bishops, who certified that "Having examined it with all the care which the importance of the matter required, they found it conformable to the doctrine of the Church, and as such, recommended it to the people which God had committed to their conduct." The edition was just ready to come abroad, when the author, in order effectually to extinguish the fears of the Romanists and the suspicions of the Protestants, ventured to send it to some of the Doctors of the Sorbonne, for *their* approbation. To the surprise, however, of the author and his friends, the Doctors of the Sorbonne confirmed the character of the book which the Protestants had given, and marked many passages in which the author, by excessive palliation had absolutely surrendered the doctrine of his Church. To prevent the scandal which such a censure would have caused, the *whole edition was suppressed*; and another copy, in which the marked passages were changed or expunged, was sent to press and published, about the close of the same year, as *the first edition*. This fact was thought to be a key to the genius and design of the book; and to show that it was quite possible for a Bishop of the Church of Rome, either to be not sufficiently instructed in the doctrines of his Church, to know what they really are, or not sufficiently sincere to represent them without disguise. Nor did the Protestants omit to notice that even the subsequent and emended editions appeared without the endorsement of the Doctors of the Sorbonne.

In spite of the studied secresy, the matter was noised abroad. The fact was publicly asserted, and was suffered for some time to pass without contradiction. At length the charge was repeated by Archbishop Wake, accompanied with a comparison of several passages in the first and later editions of the work. Bossuet then came forward with a statement which his friends must regard as a lame explanation, and which Wake himself, one of the most cautious and moderate of men, did not hesitate to call an unworthy evasion.* Allowing Bossuet, however, the benefit of the explanation, and thus leaving his sincerity unimpeached, there still remain some curious facts illustrative of the novelty of the Exposition, and of its variance from the tenets of the Church of Rome as previously received. Some of these we shall mention.

Before any of the Protestant replies to the Exposition was published, an answer to and against it had been written by a member of the Roman Communion.†

The Pope, to whom the Exposition was first sent, never gave it his sanction; and the brief of the succeeding Pope, Innocent XI., in its favor, was obtained only after a submissive letter of Bossuet, and after numerous reports carried to Rome of the conversions every where effected by the book. Eight years of negotiation, political and ecclesiastical, elapsed before the approbation was procured.‡

* Bossuet denied "that he ever sent his book to the Sorbonne; that their custom is not to license books in a body; that it is a manifest falsity to say that a first edition of his book was suppressed because the Doctors of the Sorbonne had something to say against it; that he never did publish or cause to be printed, any other edition than that which is in the hands of every one; to which he never added nor diminished one syllable; nor ever feared that any Catholic Doctor could find any thing in it worthy of reprehension." He adds, however: "It is true, this little treatise being at first given in writing to some particular persons for their instruction, many copies of it were dispersed, and *it was printed* without my order or knowledge. Nobody found fault with the doctrine contained in it; and I myself, without changing any thing in it of importance, and that only as to the order, and for the greater neatness of the discourse and style, caused it to be printed as you now see."

To this, Wake replies: 1. That several passages of the first edition, which were absolutely of doctrine, and which made important concessions to the Protestants, were wanting in the later editions; 2. that several other passages in the first and later editions, differed essentially in doctrine; 3. that the first edition, which Bossuet affected to regard as surreptitious, was printed by Cramoisy, Director of the King's Imprimerie, and Bossuet's own bookseller; 4. that it contained the approbation of the Bishops of France, in the very same terms with the later editions; 5. that Cramoisy printed the second edition of the Exposition, with Bossuet's leave, and continued afterwards to print his other books; 6. that a friend of Marshal Turenne's procured a copy of the book from Turenne's library, with the marked passages, and that through this friend he (Wake) received it with the assurance that the passages had been marked by some of the Sorbonne Doctors; 7. that Bossuet's denial was a subterfuge, for that he (Wake) had never said that the Sorbonne had pronounced upon the book *in a body*, well knowing that such was not their way. The discordant passages which Archbishop Wake quotes, are twenty in number; which may be seen by those who wish, in Wake's Exposition of the Doctrines of the Church of England, and in his first and second defence of the Exposition.

† The book was suppressed; but Wake tells us that Conrart and several other persons who had seen the book assured him of the fact as an evidence of the offence which Bossuet's Exposition had given to pious minds in his own communion.

‡ The facts are thus stated in Archbishop Wake's Exposition of the doctrines of the Church of England.

THE CHURCHMAN: DEVOTED TO THE UNITED INTERESTS OF THE GOSPEL AND THE CHURCH.

Monsieur Imbert, a priest and doctor of divinity in Bordeaux, was accused and imprisoned on the charge of heresy, for opinions and practices which he justified on the principles of Bossuet's book.*

Monsieur De Witte, pastor and dean of St. Mary's, in the city of Mechlin, was censured by the Faculty of Louvaine for maintaining the authority of the Church and Pope on the principles of the Exposition. The proposition of De Witte, in which Bossuet's Exposition was concerned, was adjudged scandalous and pernicious. "Judicamus eam censurari posse uti scandalosam et perniciosam."

In the controversies of that day we do not find much stress laid by the Protestants on the doctrines of the Exposition. To these they seem to have been indifferent, and to have spent their strength in showing that the doctrines of Bossuet were not the doctrines of his Church, and that they were not only utterly at variance with all previous expositions of the most eminent authors of the Church of Rome, but that they could not even be sustained by a fair construction of the canons and articles of the Council of Trent; much less of the Trent Catechism. In short, they regarded the Exposition as a mere trap to catch unwary Protestants. Proofs enough are to be seen in the parallel columns of Old and New Popery with which the old controversialists abound.

As an instance of their mode of argument, it may be stated, that Wake quotes passages from the works of Cardinal Capisuchi and Cardinal Bona, who endorsed the book at Rome, showing that they dissented from the principles of the Exposition at the very time they sanctioned the book.†

In short, the Protestants of that day regarded the approval of the book by his Holiness as the result of intrigue and artifice, and not of a sincere conviction of its truth.

Of the author of a contemporary work written in the same spirit with Bossuet's, full of expressions of reverence for the Virgin Mary, and dissuading only from such worship of her as Bossuet disclaims, Father Crasset, a learned Jesuit, in a book printed in 1679, with due approbation and authority, says, "That for fear of giving scandal to heretics, he had given a very great one to [Roman] Catholics; that the learned men of all nations had written against him; that the Holy See had condemned him; Spain had banished him from her dominions, and forbid to read or print his book, as containing propositions suspected of error and impiety, that abused the Holy Scripture and imposed upon Catholics by taking them off from the piety and devotion due to the mother of God; in a word, from the general invocation of saints, and the worship of images."‡

Monsieur De Bruyes, one of Bossuet's converts, in his "Examen des Raisons qui ont donné lieu a la separation des Protestants," a la Haye, 1683, having expounded his faith according to Bossuet so as "to say nothing" (these are his own words) "but what that bishop had inspired into him, so that he did in a manner but copy his sentiments and repeat in public what he had learned in private from him," exhorts Protestants to return now from their odious separation, since the doctrine of the Church *was so expounded as none of their fathers had ever understood it*; nor if they had, would ever have separated from it. "I say, return now," (these are M. Bruey's own words,) "for it must be sincerely confessed, that the doctrine and worship of the Roman Church were never so *cleanly expounded* as in these our days. And I cannot but think, that had our fathers believed things to be, as in effect they are and are now proposed to us, they would never have separated from its communion."

The novelty of Bossuet's Exposition, and its contrariety to the current Romanism of his times, is well shown by a letter of Monsieur Ranchin, a counsellor of the parliament of Thoulouse, to one of his kinsmen; who being unexpectedly enabled by the Exposition to retain an office with large emoluments, without renouncing any thing more of Protestantism than the name, found Bossuet's book "a golden one," in more senses than one.§

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* The letter of Imbert may speak for itself: it is taken from Wake, who gives also the French original.

The Copy of a Letter sent to Monsieur the Bishop of Meaux, formerly Bishop of Condom:

PORT ST. MARY, June 13th, 1683.

My Lord,—Your Lordship, without doubt, will better call to mind my name, when I shall have told you, that I am the person for whom you had the goodness, about sixteen years since, to speak to Madame de Chaune to obtain her consent, as tutoress to Monsieur de ——, for a certain Chapel, since which I have had the honor to see you several times at St. Thomas in the Louvre, with my Lords of Perigueux and Xainte.

Since I have suffered persecution, and especially since the time that your Lordship has published your Exposition of the Faith, your enemies, who dare not declare themselves against your Lordship, declare themselves against those who say the same things. And at this instant, the Archbishop of Bordeaux has caused a process to be made against me, for having explained upon Good-Friday, "That we adore Jesus Christ crucified in the presence of the Cross, and that we do not adore any Thing of what we see." And forasmuch as the Cure replied upon the place, aloud, "The wood; the wood;" I added, No, no, 'tis Jesus Christ, and not the wood. And when he added, Ecce signum, venite, adoremus; I took him up, saying, On which the Saviour of the World hung, come let us adore this Saviour of the World.

I said further, that the doctrine of the Church was, that if, by an impossible supposition, we could separate the Divinity of the Son of God from his Humanity, we should not adore his Humanity; forasmuch as it is certain, that there is nothing adorable but God; and that therefore we ought to think that we are now going out to Mount Calvary to adore Jesus Christ, without stopping at the Crucifix. That the Church, like a good Mother, had given that to us by a holy invention, to assist our Faith, and make the livelier impression upon our imaginations, but not to be the object of our worship, which must terminate upon Jesus Christ.

Behold, my Lord, all my crime, and what I am reproached with. I have writ to the Promoter and to the Vicar General, and to the Archbishop himself. I have offered, if I have spoken any thing amiss, that I will recant it; I have offered to justify myself. Notwithstanding all this, his Grace still persists in the verbal Interdict, which he immediately pronounced against me. I have transferred my cause by Appeal, as of Abuse, to the Parliament of Guienne. I have caused the Proctor to be summoned; and though I have used all imaginable fairness, with reference to the Ecclesiastical Jurisdiction, paid them all possible deference, nevertheless, the said Archbishop threatens me, as I am informed by those who gave him my letter, with perpetual imprisonment and chains, for my offence.

Your Lordship may see, by this proceeding, how many there are that hinder our separating brethren from returning to our communion. They object to me, that which is also said against your Lordship's book, that I do mollify, but that the doctrine of the Church is quite the contrary. This will more plainly appear by the process against me; for I defy my enemies to reproach me for my life and manners, or for any other doctrine than that of your Lordship, which I endeavor to express in the self-same terms, as finding them most agreeable to the sentiments of the Roman Church; so that if I am convicted of heresy, I am bold to say, your Lordship must be my surety. But I dare assure you, my Lord, that I have knowledge enough to defend this doctrine, and destroy the Preservative, might I be but secure from violence; I defy all the Doctors of the world, of whatsoever religion they be.

The favor which I have to beg of your Lordship, is, that if the Archbishop should make use of his authority to oppress me, you will please to interpose yours so far as to procure me only the liberty to defend myself. You see how far the honor of God is concerned in it, and especially at a time when the whole province is filled with Missionaries, Capuchins, ignorant Jesuits, and others, who preach the Adoration of the Cross, and cause it to be done in a country full of Protestants, and among whom I durst promise 10,000 converts, were the practice of our religion conformable to your Exposition.

The Protestants have hardly any other objection to make to me, than this, that the Church of Rome treats both your Lordship and me as heretics.

I beg your Lordship's pardon for this; I thought myself obliged to acquaint you with my case; after which I have only remaining to assure you of the submission of,

My Lord, Your Lordship's most
humble and obedient servant, IMBERT.

† See the quotations from these authors given and compared with Bossuet in Wake's Exposition.

‡ Quotations from Crasset's work may be seen in Wake, which are as far removed from the standard of Bossuet as they are from the good sense and piety of Protestants. The work on which Crasset comments is the one referred to in the next note, entitled "Wholesome Advices of the Blessed Virgin to her indiscreet adorers."

§ The letter is valuable as furnishing a specimen of a kind, many like conversions being probably effected by the Exposition.

Thoulouse, April 27, 1680.

I am not much concerned, my dear cousin, to think that my conversion has caused so general a joy as you are willing to make me believe it has. It is sufficient to me that our family, and particularly yourself, has taken some part in my change; and I most humbly thank you for the obliging testimony you have given me of it in the letter which you have done me the honor to write to me.

But, sir, I ought a little to complain of your accusing me to have tarried so long out of interest in the P. R. religion. This might indeed be said in England, or in Holland, but that in France one should be of the P. R. Religion out of interest, is what I never heard before. As for my own particular, I can truly say, that my professing that religion has been the ruin of my family. But I am become a Catholic, because I thought that I might obtain salvation in that communion.

It is the book of Monsieur the Bishop of Condom, that has convinced me; that admirable book approved of late by the Pope. If you have not yet seen it, I advise you to get it, and read it all your life. I do also in part owe my conversion to another little book composed by one in Flanders, instituted Wholesome Advices of the Blessed Virgin to her indiscreet worshippers; and to the pastoral letter of the Bishop of Tournay, in form of an apology, dedicated to the people of his Diocese, and which is also truly a golden book. For were the faith of the Church such as the people and the Tartuffes practise it, I would never have gone where I am; and I have learnt from these books that the pure belief of the Church is quite different from their practice. You will comprehend by this, my dear cousin, that these books are no less necessary to the Catholics, than to the P. R. But I consider too late that instead of a letter I am writing a treatise of religion. I hasten to conclude, and to assure you that I am, &c.

A short extract from a pastoral letter of Bossuet, with a taste of Archbishop Wake's commentary on it, may throw further light on the humane design and operation of the Exposition. Bossuet says, in a pastoral letter to his Diocese: "I do not marvel, my dearest brethren, that you are returned in troops and with so great ease to the Church where your ancestors served God. Not one of you hath suffered violence either in his person or goods. * * * So far have you been from suffering torments, that you have not so much as heard them mentioned. You are returned peaceably to us, you know it."*

Here again Bossuet's sincerity and honesty are called in question; and his respondent brings evidence to show that the pastoral letter was regarded in the city of Meaux itself as "visibly false" in one of its prime assertions; that the Protestants of that city, just ready to be ruined, yielded to their fears; that Bossuet himself, who seemed so moderate in his pastoral letter, resorted to threats when he found that the people refused to go to mass, and to give up their Protestant books and singing of Psalms; and finally quotes from a letter of Bossuet himself, written within ten days of his pastoral, the declaration that he (Bossuet) "cannot find where heretics and schismatists are excepted out of the number of those evil-doers against whom St. Paul tells that God has armed Christian princes." We dismiss such matter, however, as relating merely to the personal character of Bossuet, and therefore of secondary importance, and quote from Archbishop Wake's letter to him, merely the following: "Can you in conscience say that they returned peaceably to you? * * * They saw desolation every where surround them; the fire was come even to their very doors. The dragoons were arrived even at your own city of Meaux. Before they are quartered upon the poor people, you call them, for a last trial, to a conference. Here you appear moderate, even beyond your own Exposition, and ready to receive them upon any terms. What should they now do? Change they must; the deliberation was only whether they should do it a few days sooner and prevent their ruin, or be exposed to the merciless fury of these new converters. Upon this follows the effect you mention; the Holy Spirit operated upon your preaching as it heretofore wrought in the Council of Trent's decisions. When the courier arrived from Rome, then presently the Fathers became enlightened, and 'it seemed good to the Holy Ghost and to them.' When the dragoons stood armed to ruin them if they did not yield, then 'they returned in troops and with great ease to the Church where their ancestors served God.'"

The reader who is curious to see the doctrines of Bossuet and his followers contrasted with those of their predecessors in the Roman Church, may consult Archbishop Wake's Exposition of the Doctrines of the Church of England, and his two Defences, to which we refer once for all, as authority for the above facts. For our own part, we wish to make no other use of the argument than one which is honorable alike to Romanists and to the Reformation, by showing that the former have had the piety and wisdom to conform as nearly as they can to the standard of the latter. "When I see men so industrious," says Wake, "in expounding the doctrines of their Church into a sense that may come as near the Reformation as possible; when for the doing of this they are forced to so many shifts as plainly show there is something of violence in the undertaking; words forced from their natural signification, to speak that which they call the Church's sense; the order of sentences inverted; *figures* pretended that were never heard of in the world; the 'irrefragable,' 'angelical,' 'subtile,' 'seraphical,' 'invincible,' 'illuminate,' 'illustrious' Doctors, whose sentences and sums our fathers so much admired, now laid aside as containing only scholastic opinions, and not 'the necessary and universally received doctrine of the Church'; the rest of their writers thrown off as 'private' men for whose opinions 'the Church is not to be responsible;' I cannot then but think that these men are certainly conscious to themselves that they have been in the wrong, and that there was *reason in our* REFORMATION; though it is neither safe nor convenient in the members of a Church that has so long been used to damn us as heretics on this account, and would be thought infallible in her decisions, to own it to the world.

"It is one of my chief crimes, and for which I perceive there is no indulgence to be expected, that I have in some measure endeavored to bring these designs to light; to show that all this is indeed but *a lure to draw men in*, and that when once they are ensnared, they will then find things to be far otherwise than they at first are made to believe; or that if they are in good earnest in their present pretences, then they herein plainly depart from what their Church once held, and are upon that very account esteemed by others of their communion, at this day, to be little better than *Protestant heretics*."

The Catholic Herald takes us with "unblushing effrontery" in terming Bossuet "in effect a Protestant." Such, nevertheless, is our opinion; and if the doctrines and practices of the Church of Rome were to be held up as they were received at the time of the Reformation, it would be impossible, we think, to save Bossuet from the dilemma of being either a Protestant or a hypocrite. He refers us, also, as he has done many others, to Bossuet's Exposition, for satisfaction concerning the doctrines of his Church. He has our answer. We have no faith in Bossuet's book; we have no wish to impeach the sincerity of the author, but are willing to think that he was a good and wise man, and really believed his Church to hold the doctrines which he ascribes to her. "Bossuet himself affirms that even the declaration against transubstantiation (in the articles of the Church of England,) leaves the English at liberty 'to believe that the body and blood of JESUS CHRIST are really and substantially present in the bread and in the wine immediately after consecration.'"* Nor need we in turn hesitate to allow that when the Romanists of all countries shall have squared their doctrines and practices by Bossuet's standard, and shall have proved (which, however, must be a work of time, and something more,) that there are no remanent principles on which their Church may fall back to re-enact the abuses of past ages, they will then, in a good degree, have enjoyed the blessings of the Protestant Reformation, and have returned to the purity of the Catholic Church. As matters now stand, we renew our congratulations to them on their gradual approximation to the principles of the Reformed Church, and devoutly cherish the hope of their entire and ultimate adoption of them. At present, however, and we fear, for some time to come, it may be found expedient, for such new converts as they may make, to imitate the example of the inhabitants of Montauban; who, being convinced by the missionary dragoons, that it was their duty to obey their Prince, in changing their religion, did so with this declaration: "We acknowledge that the abuses which are imputed to the Church of Rome were not sufficient to oblige our ancestors to separate from it; wherefore we do now re-unite ourselves to the Church, but yet so as not to prejudice thereby those remonstrances which we shall be permitted to make to the clergy, *to purge the Roman Church from many abuses*."

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* In connexion with this quotation the reader may not be displeased to see the following extract from the Nouvelle, a French Journal of June, 1686.

"They write from Paris that Monsieur de Meaux will suppress in the second edition of his pastoral letter the place where he tells the converts of his diocese, that they have not suffered any violence either in the goods, or in their persons, and that he heard the other Bishops say the same. I cannot say precisely whether these were his very words, having never seen his pastoral letter, I only know this, that thus they wrote from Paris.

The design of this Prelate in his letter was to prepare his new diocesans to communicate at Easter. What they did, I cannot tell, but in other parts when they presented the converts in order to receive it, they found them so little disposed to communicate at Easter, that they have not thought fit to force them to it.

Upon Corpus Christi day last, many of them chose rather to pay a fine, than put up hangings before their houses for the procession.

After this it is more than probable that Monsieur de Meaux will strike out the passage above mentioned and that men of sense will complain in their minds to be thus wearied with their pretences, that the Hugenots have signed the formulary with all the readiness in the world."

* Palmer's Treatise on the Church, vol. 1. p. 531. Mr. Palmer also quotes Milner and Hornyhold, two of the titular Bishops of Rome, to the effect that "the doctrine of the Church of England expresses the real and substantial presence of Christ's body and blood in the sacrament as fully as any [Roman] Catholic can do." Thus we see that the modern Romanists adopt as far as relates to the Eucharist, the very words for the avowal of which their forefathers brought the Reformers to the stake; a practical proof of the variations of the Roman Church, a practical confession of the justness of the English Reformation, and condemnation of the Papal errors and abuses which gave occasion to it.

It is with much pleasure that we offer to our readers Dr. Cruse's remarks on Isaac Taylor's book: but in doing so, Dr. Cruse desires us to state, that he does not consider an exposure of Isaac Taylor's misrepresentations as implying an approval of the Oxford Tracts. We understand him to express no opinion whatever respecting the Tracts, but as having his indignation stirred at the falsities and calumnies which have been heaped on authors who, as is known to all who have the pleasure of his acquaintance, have been for years his daily companions. His second number is received, and will appear in our next.

Dr. Whittingham's present letter is written with the same point and weight as his former, and in some respects exceeds it in value. We are sorry that such work is necessary; but since it is, we hope that both these gentlemen will go on with the task which they have undertaken, and which their patristic learning so well qualifies them to perform. They are doing good service to the Church and to the country.

COLERIDGE.—Professor Allen's letter is twice longer than we had reason to expect. It possesses, however, a more general interest than his last, and communicates, not the less agreeably because incidentally, information in regard to the present state and habits of thinking in our country. We say nothing of its bearing on Dr. McVickar, who is abundantly able to speak for himself, if he sees occasion.

MR. KIP'S SERMON.—We have received from the Rev. Mr. Kip of Albany, a copy of his excellent discourse on the "Manifestation of Truth," but the length of the extracts which we have marked in it, induces us to defer the fuller notice of it to our next.

A notice of the Rev. Mr. Franklin's sermon is also prepared and will be given in our next.

GENEVA COLLEGE.—We have received the annual catalogue of this institution. The number of students, including those of the Medical class, is 146, and the faculty of the College are well known as efficient and able instructers.

☞ Bishop Onderdonk's next Lecture to Candidates for Orders, and Young Men intending to become candidates, will be delivered in St. Peter's Church, to-morrow evening, 22d inst. Service to commence at half-past 7 o'clock.

☞ Bishop Onderdonk requests us to state, that the portion appointed to be sung by the pupils, at the Sunday School Anniversary in next Easter week, is the *Seventh Psalm in Metre*, with the *Gloria Patri*. Tune, *St. Ann's*.

CLERICAL NOTICE.

Rev. Benjamin Evans having been appointed Missionary to the United Parishes of St. James', North Salem, and St. Luke's, Somers, he requests that all communications, after the first of April, be addressed to him at North Salem, Westchester county, New York.

VALUABLE RELIC.—The editor of the Southern Churchman acknowledges the receipt of an original manuscript sermon of Massilon, the authenticity of which cannot, he says, be reasonably questioned.

TO CORRESPONDENTS.

"M. T." and "Pro Bono Publico" and "Moses" are received.

PERCEVAL ON APOSTOLIC SUCCESSION.

The Protestant Episcopal Tract Society, at the special meeting of the Board of Trustees, adopted the above named Tract, and referred it to a committee with power as to the style of its printing, which is now under deliberation.

The agent has received a further pledge of $20 from a Rev. Rector of one of our city Churches, and a communication from a clergyman in the Diocese of Western New York, from which the following extracts are made, in the hope that every parish in both Dioceses may, according to their ability, be induced to render aid to the Protestant Episcopal Tract Society.

"You notice the proposals to republish in a suitable style, Perceval on the Apostolic Succession. I send a trifle of 5 dollars, as a donation from my Church, to be applied to that object, provided it be undertaken in that style, and hoping, that by all means, the appendix will be added, much of the value of the work being therein embraced." This is "*some little* evidence that its value is highly appreciated even in some of the humblest parishes, and by the assurance that not a few who have seen something of it in the Churchman, are very anxious to see it in a more permanent form, pervading every parish in the land."

"There has occurred many an incident to lead me to set a higher esteem than ever, on the efforts directed by your Society to the object of quietly spreading the sound principles of the Church, by the knowledge conveyed in the Society's publications. And is there not a crisis at hand, and ought we not to be prepared to meet it? Is there not fresh opposition breaking forth against us on all sides, and ought we not to be prepared for the onset? It is in the country, where the population is sparse, and the movement of each individual Pastor watched with the most jealous eye, and every thing is ofttimes seized upon which ignorance, misrepresentation, or sectarian delusion and discontent can forge into a weapon against the Church, that the value of proper publications is heartily felt by pastor and people, partaking, as they should do, of the spirit of the Bible, formed of materials drawn from that pure mine of knowledge, and tempered (as I hope they ever will be) with Apostolic love for the truth itself, for the Church in which that truth must be lodged, by which it must be spread from hill to hill, and land to land, and for the immortal souls, for whose salvation efforts are to be remitted at our peril. But put forth in this special way, what are such publications but the sword of the Spirit, by the use of which, the enemies of the Church are to be confronted, the ignorant to be rescued, the wandering to be reclaimed, the sinking to be rendered valiant, and the armies of aliens to be put to flight? May the labors of your Society never cease, till every parish in the land, nay, every dwelling, be provided with such an armory!"

"A collection was also made in my Church, for the Protestant Episcopal Tract Society, of $5, (making together, $10,) and for the New York Bible and Prayer Book Society, of $4.

COPYRIGHT.—The Southern Churchman seriously assures us that he was not in earnest in his hint of prosecution. The tracts, he says, are free to all who will make a good use of them. We gravely rejoice hereat, and hope the same may be said of other Church matter in Virginia; in which case we may be tempted to borrow for future use the following critical formula, which has been fitted alike to Isaac Taylor's book and the Oxford Tracts, and might with equal safety be used for almost every book under heaven: "Whilst we cannot heartily approve of every thing which it contains, yet we believe there is much in it that will do good."

MISSIONARY BOARD.

At a regular meeting held the 9th inst., the following appointments were made:—

Otsego County, Westford, and Cherry Valley, Rev. Joseph Ransom, from 1st. October last.

Warren County, Glens Falls, and Sandy Hill, and Fort Edward, in *Washington County*, Rev. John A. Spooner, from Jany. 19th, 1840.

Ulster County, New Paltz, nearly opposite Hyde Park, a missionary station in the Western Diocese.

Oneida County, Rome, Rev. N. B. Burgiss, from 1st. October last.

THOS. C. BUTLER, *Sec.*

WILLIAMSBURGH.—We unite with others in commending the following appeal to the consideration of our readers. Mr. Haskins will, or we are much mistaken, carry through the plan which he has undertaken, and we sincerely hope that he will receive the aid which he solicits for his cause.

We, the undersigned, Rector, Wardens and Vestry of St. Mark's Church, Williamsburgh, L. I., solicit the liberality of Churchmen to aid us in the erection of a House of Prayer.

Three lots of ground have been given to the Church for the sum of one thousand dollars, about one third of their value, provided a good Church edifice be erected within a limited time, but in default of which, the land, together with the improvements—at present consisting of a Chapel—revert to the original donor.

The want of a Church may be estimated from the fact, that the village of Williamsburgh numbers about 6000 inhabitants, and the present Chapel, which was built for a Sunday School and Lecture Room, will not seat even all the members of the Episcopal families.

The number of communicants and families is about thirty. The congregation has gradually been increasing, and would no doubt receive large accessions could seats be obtained for their accommodation.

In view of these circumstances and pressing wants, the Vestry, in reliance upon the favor of Divine Providence, and the liberality of the friends of the Church, together with their own utmost exertions, have commenced the erection of a Stone Church, the foundation of which is already laid, but they cannot proceed without assistance from abroad. We now appeal to the generosity and Christian charity of those who love the Church of Christ and who wish for the prosperity of Zion, to aid in the erection of her walls, that she may encompass all who wish to worship at her holy altars. And shall we appeal in vain? Shall such a missionary field be deserted? Shall a village of 6000 inhabitants, within the very sight of New York and Brooklyn, be left without the holy altar of God? Shall we of your own household be left unprovided for? No! If ye are CHURCHMEN—if ye are CHRISTIANS, ye will not suffer it; "for whoso hath this world's goods, and seeth his brother have need and shutteth up his compassion from him, how dwelleth the love of God in him?" We are your brethren in Christ, and for the love of God—for the glory of his Church—and for the extension of the Redeemer's kingdom, we ask your work of love. "If thou hast much, give plenteously. If thou hast little, do thy diligence gladly to give of that little," and "God is not unrighteous, that he will forget your works and labor that proceedeth of love, which love ye have showed for his name's sake, who have ministered unto his saints, and yet do minister."

Williamsburgh, Feb. 22d, 1840.

Samuel M. Haskins, *Rector*.
Ephraim Cooke, Ebenezer Gliffin, *Wardens*.
John J. Diossy, Nicholas Haight, Andrew Dickinson, Octavius Longworth, Chauncey L. Cooke, M. D., Henry Meiggs, Rufus Belden, M. D., Leonard T. Coles, *Vestrymen*.

N. B. Donations may be forwarded to either of the subscribers, or left at the store of Swords, Stanford & Co., 152 Broadway, New York.

"The erection of a Church at Williamsburgh has long been justly regarded as an object of great importance. The parish there is in a very interesting and promising state; and I sincerely hope that the efforts making by its members to erect a House of Prayer may be liberally and efficiently seconded by their brethren.

"BENJAMIN T. ONDERDONK,
"Bishop of the Diocese of NewYork.

"New York, Feb. 22d, 1840."

CALENDAR.

MARCH.

15. Second Sunday in Lent.
22. Third Sunday in Lent.
25. The Annunciation of the Blessed Virgin Mary.
29. Fourth Sunday in Lent.

APRIL.

5. Fifth Sunday in Lent.
12. Sunday next before Easter.
13. Monday before Easter.
14. Tuesday before Easter.

DIOCESAN RECORD.

Bishop Onderdonk's appointments for the Annual Confirmations in New York and Brooklyn.

Third Sunday in Lent, March 22, St. Clement's Church.

Fourth Sunday in Lent, March 29, A. M. St. Peter's Church; P. M. Christ Church, *Brooklyn*.

Fifth Sunday in Lent, April 5, Mission Church of the Holy Evangelists, *New York*.

Sunday next before Easter, April 12, Mission Church of the Epiphany.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

Westchester County.—Second Sunday in Lent, March 15, in St. Paul's Church, Sing Sing, admitted to Priests' Orders the Rev. Charles H. Halsey, Deacon, the Minister of the Parish. Morning Prayer was read by the Rev. William Creighton, D. D., Rector of Zion Church, Greenburgh, and Christ Church, Tarrytown, assisted by the Rev. John A. Vaughan, D. D., Secretary and General Agent of the Foreign Committee of the Board of Missions, who read the lessons; the sermon preached by the Bishop, and the candidate presented by the Rev. Benjamin J. Haight, Rector of All-Saints' Church, New York.

☞ Bishop Onderdonk requests that those Deacons of this diocese who expect to apply for Priests' Orders during this year, will give him immediate notice thereof.

He requests also that he may be informed, as early as practicable, what consecrations of Churches are expected to take place during the year, and at what times respectively it is supposed the buildings will be in readiness. tA1

NOTICES.

N. Y. PROT. EPIS. SUNDAY SCHOOL SOCIETY.

The stated meeting of the Board of Managers of the New York Protestant Episcopal Sunday School Society, for the purpose of making arrangements for the ensuing Anniversary, will be held in the Sunday School room of St. John's Chapel on Monday Evening next at half-past seven o'clock.

By order.
A. W. O. SPOONER, Secretary.

The Board consists of the Clergy, Superintendents, and two delegates for each Sunday School of the Protestant Episcopal Church in the City.

New York, March 21, 1840.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 11th inst., has received the following contributions, viz.

From St Paul's Church, Norfolk, Virginia, for the domestic department, $15. From a lady of New York, for domestic missions $2. By the hands of Daniel Ravenel, Esq receiving agent in Charleston, S C, received from the Rev Mr Delaveux, rector of St. Bartholomews, offerings of the Church $28. By the same, received from the Rev Mr Pinckney, rector of Christ Church, Greenville, offerings for 1839 $35. By the same, received from the Rev Mr Hanckall, Jun of St Paul's, Radcliffeborough, viz. from the Missionary Association $72. Ladies Sewing Society $53—Church offerings $76. By the same, from the Rev Mr Fowles, contributions from the following persons of Christ Church, Wilton, viz. from F R $25—from M T $12 50—from F S $15—from T R $15. By the same, from the Rev Mr Shand, rector of Trinity Church, Columbia, church offerings of that church to January 1, 1840, $96. By the same, from Rev Charles P Elliott, a contribution from the Missionary Association of St Mark's, Clarendon, for the year 1840, $20. By the same, from the Rev Mr Trapier, church offerings of St Stephen's chapel, Charleston, $33, 59. From St Paul's Church, Woodbury, Connecticut, one half, $5. By the hands of W H Hubbard, Esq. receiving agent in Richmond, Virginia, received through the Rev Z Meade, from money left by Mrs Mary E Goode, $10. By the same, received through Rev Z Meade, from Mrs Evelina M Tabb of Gloucester County $10. By the same, from a communicant of the Episcopal Church at Merchant's Hope, Prince George County $5. By the same, from Eliza A Bruce, $15—from David Chalmers $25, $40. By the same, from the Rev John Grammar, $15. By the hands of James Howard, Esq. receiving agent at Baltimore, from Christ Church, Harford County, Maryland, one half, $8. By the same, from St John's Church, Harford County, one half, $5 75. By the hands of the Rev H H Prout, rector of St Matthew's Church, Hillsborough, North Carolina, one half, $5 50. Contribution of St Paul's Church, Pawtucket, Rhode Island, for six months, per Edw. S Wilkinson, treasurer, $46—one half for each Committee, $23. By the hands of J M Goodwin, Esq contribution from the parish of Christ Church, Hartford, Connecticut, $400—one half for each Committee, $200. Total receipts, $825 34.

March 18, 1840. JAMES SWORDS, Treasurer.

FOREIGN MISSIONS.

The Treasurer has further to acknowledge:

Remitted by J J Smith, esq, from St Helena ch, Beaufort, S. Carolina, monthly offerings, $225 06; from do. Th Means, $20, Ladies' Miss. Society for Greece, $150, for building Chh in Africa, $44 06; from a S School class for Africa, 7; from Juvenile Working Society for Texas $81 81, for building a chh in Texas, $26—$570 68. Received from Rev John B Kerfoot, contributions in chapel of St Paul's College, N Y, (of which $63 were offerings on the festival of the Epiphany,) for Africa, $90 30. Remitted by W H Hubbard, esq agent at Richmond, Va, by hands of Rev Zenas Meade, from money left by Mary E Goode, $10, from Miss Margaret Neyton, of Fauquier co, $10, from E N $10 for Crete, sundry persons for African Mission, $14, Elvira A. Bruce, $15, David Chalmers, $25 Rev John Grammar, $15—$99, less exchange, $6 05—$92 95. Received from the Ladies' Working Society of Trinity Ch, Columbia, S. C., by the hands of the Rector, Rev Peter J Shand, being amount of their appropriation to Mrs Boone for China, $30. Remitted by the Rev N T Bent, from Male Association of St Paul's ch, Phila, $50, from male Sunday school, do. for education of two children at Cape Palmas, Africa, to be called Nath'l Tucker Bent, and John Duncan George, $30; from the same Sunday school, for Greece, $13 12—$93 12. Remitted by Jas Howard, Esq, agent at Baltimore, from Christ Ch., Harford co, Md., $16, and from St John's do., do, $11 50, of which one-half, $13 75; from "D," $25—$38 75. Remitted by Rev H H Prout, Rector of St Matthew's Ch, Hillsboro, N C, one-half of $11—$5 50. Received from St Paul's church, Woodbury, Ct. one-half, $5. Total receipts, $926 30.

CHARLES J. ALBIS, Treasurer.
Bank of America, March 17, 1840.

CITY MISSION.

The subscriber very gratefully acknowledges the receipt of $5 from a friend to the poor, per Thomas C Butler, Esq. ALEX. FRAZER, 245 Bowery.

March 18.

Any donations for the poor will be thankfully received by T.C. Butler, 28 Ann street, the publisher of the Churchman, 124 Fulton st, or at the residence of the subscriber, 245 Bowery. A. F.

MISSION CHURCH OF THE HOLY EVANGELISTS.

The subscriber gratefully acknowledges the receipt of $5 from J J S, through Swords, Stanford & Co; and $5 from S, through Mr T C Butler, *for the poor*; also $5 from a Lady of St Paul's, for the Infant School, through S. S & Co.

These donations were peculiarly acceptable, inasmuch as I have been for some time entirely out of funds: and there are many of the most worthy class who yet need a little further assistance in their present afflictions, and to place them in a way to provide in future for their own wants. They will be thankfully received, and can be most advantageously applied, if left at 28 Ann street, at Swords; Stanford & Co.'s, or with

JESSE POUND, 47 Vandam st.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums, since the 19th of Feb., viz.

From "Anonymous" per Mr T C B $25, and from a subscriber $3 for Education and Missionary Fund. From Miss M L per Mr T C B for Education fund, $3, and Missionary fund $10. Additional receipts: From "A Lady of New York," by hands of Jas Swords, Esq. for Education and Missionary Disposable Fund, $2. from "A New Year offering" (to be added to the same amount acknowledged in Jan. last, making together $50,) to constitute Rev Leverett Bush, D D, Rector of St Paul's ch, Oxford, Chenango co., a life member of the Society, $25. Total, $68 00.

C. N. S. ROWLAND, Treasurer, 55 Water st.
March 18, 1840.

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

The Treasurer has further to acknowledge the receipt of the following subscriptions and donations, viz:

John Ruthven $1, W E Wilmerding 2, Peter A Mesier 3, Anthony Barclay 2, W M Drinker 1, Jonathan Dodge 1, Wm H Falls 1, F Reynolds 1, S Verplanck 1, G A Wilkins 1, J C Buchanan 1, J C Anthon 1, G C Anthon 1, Robert Van Rensselaer 2, H McFarlan 1, E W Dunham 1, A G Rogers 1, Rev H Anthon D D 3, C R Duffie 1, Miss E S Jones 2, W C Schermerhorn 2, P Schermerhorn 10, Mrs P Schermerhorn 5, An Episcopalian 5, W E L 5, Mrs J J Schermerhorn 5, H Wilkes 5, Edward Jones 5, E H Schermerhorn 2, W C Emmet 5, James J Jones 5, C T Crawford 1, Robert Bach 1, McNiel Seymour 10, W L Rushton 1, Mrs W L Rushton 1, Mrs Tuffnell 2, Miss Tuffnell 2, Mrs G A Sabine 2, Master W T Sabine 2, from the Sunday school children of the Church of the Ascension by C Colden Hoffman 2 47, C W Blackwell 2, Mrs Scudder 1, Hiram Raynor 1, E D W 1, R L Schieffelin 2, W H Prichard 1, H C Westervelt 1, S P Cumming 5, J L Moore 1, P Hanford 1, Collection in the Church of the Ascension after a Sermon by the Rev W R Whittingham D D 110, C Hyatt 1, Thomas Kensett 1, P A Schermerhorn 20, J R Van Rensselaer 5, Cash 1, F S Winston $2, St Stephen's church Society for the promotion of Christianity, by Joseph T Harris, $15, Rev J M Forbes $10, and L B $5, to constitute Rev J M Forbes a life member, Sinclair Tousay $2, Anna Watts $5, R D Dyson $5, D Leroy $5, Dr Rogers 3, H Remsen $5, Thos Otis $10, J Le Roy 10, Robt Le Roy jr $1, Mrs Vandervoort $1, Doct Stevens $1, Henry Ogden $1, D M Stebbins $5. Total, $242 47.

Total of *both* acknowledgments, $346 47.

JOHN H. SWIFT, Treas.,
March 18, 1840. 158 Water st.

☞ The Treasurer of the Female Sewing Society of Trinity Parish, anknowledges the receipt of $12 76,00, from the Treasurer of St. Paul's Chapel Sunday School, for the benefit of the Theological Seminary, this being the amount collected in the Missionary Box from the children of said School during the past year.

H. L. BATTIN, *Treasurer*.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer thankfully acknowledges the receipt of the following sums:—

From M. Clarkson, Flatbush, annual $1. From John Burke, donation, $1. Annual Subscriber, $1. Collection in St. Paul's Church, Troy, $10 of which to constitute the Rev. R. B. Van Kleeck, Rector, a Life Member, $87 54. From a Lady of Church of Ascension, $10.

Donations and subscriptions received by
THOMAS BROWNING, Treasurer,
Or at the Depository, 28 Ann street, by
THOMAS C. BUTLER, agent.

NEW YORK BIBLE & COMMON PRAYER BOOK SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

Received from annual subscribers, $4. From a Lady of Church of Ascension, $10.

The Society is now indebted to its officers $300 for advances, and will need $700 more to complete the payment for an edition of the Bible, just published.

The aid of its clerical and lay friends is most respectfully solicited.

Donations and subscriptions thankfully received by
THOMAS BROWNING, Treasurer,
Bank of America.
Or at the Depository, 28 Ann street, by
THOMAS C BUTLER, agent.

At the Depository can be had reports of the Diocesan Societies for the past year. Folio Prayer Books for the desk, octavo, 12mo, 18mo, and 24mo, in great variety of binding, Bibles, Testaments, & Psalms & Hymns.

GENERAL THEOLOGICAL SEMINARY.

The Treasurer acknowledges the following contributions towards defraying the current expenses of the Seminary, viz.—From Rev. George M'Elhiney, Rector, &c. the amount of of a collection made in St. Anne's Church, Annapolis, Maryland, $45. From M. Evans, Esq. Post-Master of Lewiston, in the Diocese of Western New York, the collection in St. Paul's Church in that place, $2; and from Rev. Robert A. Hallam Rector of St. James Church, New London, in the Diocese of Connecticut, and an Alumnus of the Seminary, $30 of which $20 was collected from the congregation of that church.

WM. H. HARISON, Treasurer.
New York, 11th March, 1840.

UNION DEPOSITORY,
28 ANN-STREET.

Letters have been received at the Depository of the Gen. Prot. Epis. S. S. Union, during the fortnight ending March 19, from the following individuals, viz.

Rev. R. J. Burnham, Mauch Chunk, Pa. with remit; Postmaster at Louisville, Ky; Postmaster at Marietta, Ohio; R Whitney, Lanesboro, Mass, with remit; Charles Stimpson, jr, Boston; Rev. J B Pratt, Guilford, Vt, with remit; Postmaster at Hartford, Conn; T Latimer, Phila, with remit; Rev P L Whipple, Lansingburgh, with remit; Postmaster at Syracuse; Wm. Stavely, Phila; Postmaster at Albany; Wm. Atwill, Norwalk, Conn; Rev J B Britton, Indianapolis, Ind, with remit; R S H George, Phila; Rev R J Germain, Burlington, N J. Charles Stimpson, jr, Boston; S G Lounsbery, Clay, with remit; Postmaster at Sharon, Conn; Joseph Gill, Richmond, Va.

Packages have been forwarded from the Depository during the fortnight ending 19th March, as follows:

To L H Young, New Haven, per steamer Charter Oak; to C Foote, Bridgeport, Ct, per steamer Fairfield; to Rev W C Mead, D D, Norwalk, Conn, per steamer Fairfield; to Rev John Reed, D D, Poughkeepsie, per towboat Exchange; to E. Babcock, for Rev A H Lamon, Evansville, Ind, per brig Virginian, for New Orleans; to C Stimpson, jr, Boston, sent to C S Francis, 252 Broadway; to R S H George, Phila, per Union Line; to Charles Stimpson, jr, Boston, sent to C S Francis, 252 Broadway; to R S H George, Phila, per Union Line; to Joseph Gill Richmond, Va, per schr Charles Pitman.

TO TEACHERS.
TO LET

A LARGE Dwelling House North of the Pavilion, Saratoga Springs, known as the Covent Garden House, 64 feet front on Broadway—3 stories in height, with the two towers,—45 feet in depth, 26 Rooms 3 of which is 25 by 45 feet—an excellent cellar under, divided into necessary rooms for servants and culinary purposes—a most beautiful garden is attached, with Boat-Swing, Flying Horses, Groves, &c. The building is furnished throughout with nearly every thing requisite. To a suitable person of undoubted character and talents it would be a desirable object.

From 30 to 40 females could be relied on to commence with the facilities afforded.

For further particulars, apply to Alexander L. McDonald, Esq. No. 83, Liberty Street,—Rev. Mr. Quackinbush, 112th St. East River, Harlem, or of D. M'Laurens at Saratoga Springs.

March 21. 3t$.

SALE OF PEWS BY TRINITY CHURCH.

JAS. BLEECKER & CO. will sell at public auction, on Tuesday, 7th April, a number of PEWS on the ground floors and galleries of St. Paul's and St. John's Chapels. The sale of the Pews in St. Paul's Chapel will take place at 12 o'clock, M., and at St. John's Chapel same day, at 4 P. M.

March 14. 4t

NOTICE TO CLERGYMEN AND STUDENTS.

AIDS TO REFLECTION, By SAMUEL TAYLOR COLERIDGE, with a Preliminary Essay, by James Marsh, D.D., from the fourth London edition, with the author's last corrections, edited by Henry Nelson Coleridge, Esq., M. A.

[*Advertisement from the London Edition.*]

The Editor had intended to offer to the reader a few words by way of introduction to some of the leading points of philosophy contained in this volume. But he has been delighted to find the work already done to his hand, in a manner superior to anything he could have hoped to accomplish himself, by an affectionate disciple of Coleridge on the other side of the Atlantic. The following Essay was written by the Rev. James Marsh, President of the University of Vermont, United States of America, and prefixed by him to his edition of the Aids to Reflection, published at Burlington in 1829. The editor has printed this Essay entire;—as well out of respect for its author, as believing that the few paragraphs in it, having a more especial reference to the state of opinion in America, will not be altogether without an interest of their own to the attentive observers of the progress of Truth in this or any other country.

Lincoln's Inn, 25th April, 1839.

It will be noticed that *this edition*, with Prof. Marsh's Notes and Essay, was highly approved by Mr. Coleridge himself. Just Published by

GOULD, NEWMAN & SAXTON,
Theological Booksellers, 91 Nassau st., cor. Fulton.

March 14. 2w

BOARDING IN PHILADELPHIA.

PERSONS or Families visiting Philadelphia, and wishing Private Board, will find comfortable apartments and kind attention at MRS. WHITE'S, 126 and 128 Arch street, 2d door above Sixth st. 3t$

March 14.

PRIVATE TUITION.

A GENTLEMAN of English Collegiate Education is desirous of devoting his time to Private Instruction in the Classics. His design is to obtain a few pupils, whom he would attend at their residences within the city. A preference would be given to young gentlemen preparing themselves for the Episcopal ministry, who have already made some progress in Classical Literature, and who may desire to read the chief authors of Greece and Rome.

Reference is permitted to be made to Rev. Dr. Eastburn, Daniel Oakey, Esq., and Thomas N. Stanford, Esq. Communications left at the office of the "Churchman," will be promptly attended to. 2t$

March 13.

SCHOOL WANTED IN THE COUNTRY.

THE advertiser, a married man, and an experienced teacher, wishes to hear of a good location in a country town or village, for the establishment of a School for Young Ladies, either in the State of New-York, or in any other farther westward. He has been for eight years constantly devoted to the profession of teaching, and has had a large number of pupils of both sexes intrusted to him. His testimonials from former and present patrons are of the very highest order. He teaches the English, French, Latin and Greek Languages, Arithmetic, and the higher branches of Mathematics, Experimental Philosophy, Astronomy, practical as well as theoretical, and Drawing. A desire to gain a permanent and healthy residence in the country, is the cause of his desire to leave the city.

He would have no objection to devote his attention exclusively to the children of a limited number of families, if an association of such can be formed; or if desired, to a school for boys.

Letters, *post-paid*, addressed to C. F. E. at the office of the Churchman, will meet immediate attention, provided such information is at the same time imparted as may enable him to form some accurate idea concerning future prospects.

March 14.

THE Rev. H. ADAMS' SELECT SCHOOL, limited to twelve Boys, at Saugerties, Ulster co., N. Y., will be re-opened after the Easter recess, on Monday, April 20th. One or two vacancies are expected to occur at that time.

For circulars, apply at the office of the Churchman, 124 Fulton st., and at Swords & Stanford's, 152 Broadway, or to the Principal at Saugerties, who will give any additional information that may be desired.

March 14. 4t

A LADY who is accustomed to teach, wishes to obtain a situation as Governess in a private family, or as an assistant in a school. Unexceptionable testimonials as to character and competency will be given. Any communication addressed to "Julia," and sent to this office, will be promptly attended to. The advertiser would not object to go to the country, or to the south. March 7.—3t*

TROY EPISCOPAL INSTITUTE.

THE present term of this institution will close on Wednesday, April 8th.

The next, or Spring term, will commence on Friday, May 1st,

Applications for admission may be made as heretofore, to the Principal at the Institute, or to J. W. Mitchell, Esq., 73 Cedar street, New York.

March 7.—t may 1.

RARITAN SEMINARY FOR YOUNG LADIES,
PERTH AMBOY, NEW JERSEY.

THE summer term of this institution will commence May 15th. The situation is healthy and easy of access, and offers the advantages of pure air and sea-bathing. The best teachers are provided, who will make every effort to secure a thorough education to the young ladies committed to their care.

REFERENCES.—Hon. James Parker, And. Bell, Esq. Capt. Lawrence Kearney, U. S. N., of Perth Amboy. Hon. T. Frelinghuysen and Dr. J. Kearney Rodgers, New York.

J. F. HALSEY, Principal.

March 7.—t May 15.*

CHURCH AND PARLOR ORGANS.

GEORGE JARDINE, Organ Builder. 459 Broadway, corner of Grand-street, New York, manufactures at reasonable charges, all kinds and sizes of Church and Parlor Organs. Also, Church Organs with Barrel and the regular Finger-key'd Movements combined, of inestimable utility in country churches, where Organists cannot always be procured. These instruments are in very general use in the country churches throughout England.

For superiority of construction and tone, he refers to the following testimonials:

The GOLD MEDAL of the American Institute for the best Organ, 1838.

The GOLD MEDAL of the American Institute for the best Organ, 1839.

The SILVER MEDAL of the Mechanics' Institute for the best Organ, 1839.

February 29, 1840. eow6m

POETRY.

For the Churchman.

LINES AT THE DAGUERREOTYPE EXHIBITION.

Apples of gold in *pictures of silver*.—Prov. xxv. 11.

I.

O what if thus our evil deeds
Are blazon'd in the sky:
And every scene of our wild lives
Daguerrotyped on high!

II.

I know some angel chronicleth
Each living mortal's name;
But what if thus our vital breath
Be painting out our shame!

III.

O lowly live on earth, and let
Thine alms, unseen as air,
Be golden fruitage in the skies,
And silver-pictures there! C.

From the Church of England Magazine.

SIR WALTER RALEIGH.

Sir Walter Raleigh is the author of some sweet hymns, which evidence, from the sincerity and repentance breathing through every line, how different the feelings of his more mature years were to the sceptical and irreligious creed of his youth. The Bible, which was his sole companion in prison, contains an expression, written the evening before his execution, of the full confidence which he placed in the death, mediation and intercession of our Saviour. The following hymn is truly beautiful:

"Rise, O my soul, with thy desires to heaven;
And with divinest contemplation use
Thy time, where time's eternity is given;
And let vain thoughts no more thy thoughts abuse;
But down in darkness let them lie—
So live thy better, let thy worse thoughts die.

And thou, my soul, inspired with holy flame,
View and review with most regardful eye
That holy cross whence thy salvation came,
On which thy Saviour and thy sin did die;
For in that sacred object is much pleasure,
And in that Saviour is my life, my treasure.

To thee, O Jesu! I direct my eyes;
To thee my hands, to thee my humble knees;
To thee my heart shall offer sacrifice;
To thee my thoughts, who my thoughts only sees;
To thee myself, myself and all, I give,—
To thee I die, to thee I only live.

JUSTIFICATION.

Gospel justification is a change of state and condition in the eye of the law, and of the lawgiver; whereas Gospel sanctification is a blessed conformity of heart and life to the law, or will of the law-giver. The first is a relative change, from being guilty to be righteous; the other is a real change, from being filthy to be holy; by the one we are made near to God; by the other we are made like to him. By being justified, of aliens we are made children; by being sanctified, the enmity of the heart is slain, and the sinner made not only a faithful loyal subject, but a loving dutiful child. This may be set in the clearest light by the following simile: Our children, the day they are born, are as much our children as they are ever after: but they are many years growing up into a state of manhood; their likeness to us, as it respects the mind, as well as the body, is daily increasing; thus a king's first born son is heir apparent to the crown, whilst lying in the cradle; after-growth adds nothing to his title; but it does to his fitness to govern, and to succeed his father. Our right to heaven comes not in at the door of our sanctification, but at that of our justification; but our meetness for heaven does. By Christ's righteousness, it being upon us, we have a right to the inheritance; and by Christ's image, it being drawn upon us, we have our meetness. —*Rev. R. Bragge.*

SANCTIFICATION.

Christ is made unto us sanctification, by communicating to our souls the sanctifying graces and influences of his Holy Spirit. The spirit which Christ bestows on those who love, is the Spirit of holiness. The graces which the Spirit implants in the soul of man are all holy in character and tendency. That gracious influence by which the Spirit operates on the soul, sanctifies the energies and affections of the soul, and urges it onward in holiness; and thus, by bestowing on us his Holy Spirit to sanctify us, Christ is made unto us sanctification. To this we may add, all the manifestations made by Christ of his redeeming love to the soul are sanctifying. All the means of grace—prayer, the reading and hearing of his word, the calling of assemblies, the keeping of sabbaths, the communion of saints,—all are intended as means of our sanctification. The discipline of his chastising rod is used to the same end. All the fruit of those various afflictions with which Christians are exercised, is to take away their sins. "He chastens us for our profit, that we might be partakers of his holiness." So important and precious is this work of the sanctification of the Christian's soul, that it is one which Christ never forsakes; he who has begun it will carry it on by a variety of agency and means, till it be consummated in the everlasting glorification of that soul in heaven.—*Rev. R. Meek.*

THE CHEERFULNESS OF RELIGION.

There is a certain lightsomeness and cheerfulness of mind, which is in a manner peculiar to the truly religious soul, that above all things sets off our pleasures, and makes all the actions and perceptions of human life sweet and delightful. True piety is the best cure of melancholy in the world; nothing comparable to it for dispelling the lumpishness and inactivity, that renders the soul of man incapable of enjoying either itself, or any thing else. It fills the soul with perpetual light and vigor, infuseth a strange kind of alacrity and gayety of humor into us. And this it doth not only by removing those things that hinder our mirth, and make us languish in the midst of our festivities, (such as are the pangs of an evil conscience, and the storms of unmortified passions,) but even by a more physical efficiency. It hath really a mighty power to correct and exalt a man's natural temper. Those ardent breathings and workings wherewith the pious soul is continually carried out after God and virtue, are to the body like so much fresh air and wholesome exercise; they fan the blood, and keep it from settling; they clarify the spirits, and purge them from those grosser feculences which would otherwise cloud our understandings, and make us dull and listless. And to these effects of religion doth Solomon seem to allude, when he tells us, that *wisdom maketh a man's face to shine*, Eccles, viii. 1.—*Archbishop John Sharp.*

From the Utica Gospel Messenger.

THE LORD'S SUPPER.

Our correspondent "Old Paths," having turned our attention to the Eucharist in connexion with the often-discussed passage, 1 Cor. xi. 29, we have thought there might be some use in a few notes which we propose here to give, without, however, intending to take up the subject as a matter of controversy. Our aim will be, in the language of our correspondent, to "lay by the side" of the Apostle's words some few passages, and with as few words of our own as may be consistently employed in connecting the quotations proposed to be made. The words of St. Paul are, "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."

Dr. Doddridge thus paraphrases this passage: "He that eateth and drinketh in an irreverent, profane, and unworthy manner, must certainly displease and provoke God; so that it may truly be said, that he eateth and drinketh *judgment* to himself; he takes the readiest way to bring down the judgments of God upon him, not distinguishing the Lord's body, nor making that proper difference which he ought to make between that and common food. In the note upon the same verse he remarks—"I think it the most unhappy mistake in all our *versions* of the *Bible*, that the word *krima* is here rendered *damnation*. It has raised a dread in tender minds, which has greatly obstructed the comfort and edification they might have received from this ordinance."

The judgment or condemnation here implied in not "discerning the Lord's body," seems clearly to arise from the fact that those who partake unworthily are not properly impressed, and do not rightly regard the crucified body of the Lord Jesus,—here represented in the symbols of his own appointment—as the alone meritorious atonement for the sins of the world.

The same pious commentator, while expressing the opinion that "the judgments spoken of might be regarded as fatherly chastisements," observes further in relation to unworthy receiving, that "this sin, as sin, does indeed expose us to condemnation, should God be extreme to mark it, as an irreverent behaviour under any other ordinance does; but it is superstition to set this at so vast a distance from all the rest, as many do."

While on this subject, we will present a few other quotations touching the question now much agitated, as to the nature of the reception of this sacred ordinance of our divine Master. It may be an easy thing to make that dark and perplexing which is in reality plain and simple. As it relates to this matter, it seems no difficult thing to bring within the reach of ordinary comprehension all that the most learned and acute can comprehend, after all their speculations.

The Eucharist is a memorial of the death of Christ as an offering for the sins of the world. When he consecrated the elements, he said, "Take, eat; this is my body," and when he blessed the cup he said, "drink ye all of it, for this is my blood; do this in remembrance of me." And, saith St. Paul, "as oft as ye eat this bread and drink this cup, ye do show forth the Lord's death until his coming again." Now that this sacrament is something more than a mere commemoration of the greatest event the world ever saw, is plain, from what has been clearly understood by Christians in all ages, though none may be able to explain in precise words how the divine influence is conveyed, any more than they can tell how the wounded in Israel were healed when they simply looked upon the brazen serpent. They obeyed, looked, and were cured, not by what they saw, but by the spirit of him who appointed the observance. The devout and worthy recipient at the Christian altar takes, eats, and drinks, and actually receives Christ, to his soul's health. Let us see what the Church says; this is the language of her 28th article—"The Lord's Supper is not only a sign of the love that Christians ought to bear among themselves, one to another; but rather it is a sacrament of our redemption by Christ's death: insomuch that to such as rightly, worthily and with faith receive the same, the bread which we break is a partaking of the body of Christ; and likewise the cup of blessing is a partaking of the blood of Christ." Again: the same article declares, "the body of Christ is given, taken and eaten in the supper, only after an heavenly and spiritual manner. And the mean whereby the body of Christ is received and eaten in the Supper is faith."

The 29th article sustains a like view.

The Catechism of the Church in answer to the question, "What is the inward part or thing signified" by the sacrament? says, "the body and blood of Christ, which are spiritually taken and received by the faithful in the Lord's Supper." In the Prayer Book of the Church of England, the words are "verily and indeed," which in our Prayer Book were changed to "spiritually," which has ever been supposed to imply the same thing. In stating the benefits of a due and worthy receiving of the holy communion, the Catechism says that "they consist in the strengthening and refreshing of our souls by the body and blood of Christ, as our bodies are by the bread and wine." As to the effect produced upon the elements by the consecration of them, one of the explanatory Catechisms once much used in the Church says,—we quote from memory,—"they are still bread and wine to our senses, the body and blood of Christ in signification."

For the present we will pass over the various expressions that may be found in the office for the administration of the communion, as well as passages from the homilies and elsewhere which might be usefully presented.

There is one particular, however, to which we will call attention, and that is the language of the standards of the Presbyterian Communion, which will show that learned and highly respectable body are not a whit behind Churchmen in maintaining a real reception of the body and blood of Christ in the ordinance of the Holy Supper. In the larger Catechism the 170th question and answer read thus: "How do they that worthily communicate in the Lord's Supper feed upon the body and blood of Christ therein?

Answer. As the body and blood of Christ are not corporeally or carnally present in, with, or under the bread and wine in the Lord's Supper; and yet are spiritually present to the faith of the receiver, no less truly and really than the elements themselves are to their outward senses; so they that worthily communicate in the sacrament of the Lord's Supper, do therein feed upon the body and blood of Christ, not after a corporal or carnal, but in a spiritual manner; yet truly and really, while by faith they receive and apply unto themselves Christ crucified, and all the benefits of his death."

Now after all the most elaborate and finest spun productions of ingenuity, is the sincere and honest believer any nearer to a fair understanding of the subject than this? Here is an "outward and visible sign of an inward and spiritual grace given unto us; ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof;" but in what way the grace passes from the sign taken and received, to the soul, we can no more comprehend than the Israelites could the mode in which the sight of the brazen serpent extracted the poison of their wounds. Let the Christian dismiss his perplexities, repent him truly, obey and believe, and he will know to his soul's comfort, that the ordinance is of God his Saviour.

THE HOLY SACRAMENT.

What the tree of life was to Adam in Paradise; what sacrifice in general was to the faithful, after the fall, from Abel downward; what the paschal lamb was to Israel quitting Egypt; what manna was to that people in the wilderness; what the shew bread was in the tabernacle and temple; all this, and if there be any other symbol of like import, it is now briefly comprehended, during the continuance of the Christian Church upon earth, in the holy eucharist. The former were prefigurative sacraments, this a commemorative one. They showed forth the Messiah, and the life which is by him, until his first coming; this shows forth the same Messiah, and the same life, "until his coming again." Excluded from the tree of life in Paradise, we are admitted to partake of the bread of life in the Church. Lost by the covenant of works, we are saved by that of grace. A cheering voice calls to us from the sanctuary, "Draw near with faith, and take this holy sacrament to your comfort." The elements are honored with the names of the body and blood of Christ, because appointed to signify and convey, to the worthy communicant, the blessings purchased by his body broken, and his blood shed, upon the cross; blessings to the soul, like the benefits conferred upon the body by bread and wine; life, health, strength, comfort, and joy.—*Bishop Horne.*

THE UNITY OF THE CHURCH.

The Episcopate is one; it is a whole in which each enjoys full possession. The Church is likewise one, though she be spread abroad, and multiplies with the increase of her progeny; even as the sun has many rays, yet one light; and the tree, boughs many, but its strength is one, seated in the deep-lodged root; and as when many streams flow down from one source, though a multiplicity of waters seems to be diffused from the bountifulness of the overflowing abundance, unity is preserved in the source itself. Part a ray of the sun from its orb, and its unity forbids this division of light; break a branch from the tree—once broken, it can bud no more; cut the stream from its fountain, the remnant will be dried up. Thus the Church, flooded with the light of the Lord, puts forth her rays through the whole world, with one light, which is spread upon all places, while its unity of body is not infringed. She stretches forth her branches over the universal earth in the riches of plenty, and pours abroad her bountiful and onward streams: yet is there one source, one head, one mother, abundant in the results of her fruitfulness.—*St. Cyprian.*

CHRIST OUR BROTHER.

O most gracious Saviour, how wisely hast thou done all things! I know that thou art my brother, as it is in Psalm xxii. 22, "I will declare thy name unto my brethren," as it is alleged in the epistle to the Hebrews, although thou art God, my Lord Christ, and King of heaven and earth, yet I cannot be afraid of Thee, for thou art my friend and brother; this is no hinderance unto me that I am a sinner, and Thou holy; for if I had not been a sinner, there had been no need that Thou shouldst suffer punishment for me. I see also in thy genealogy that both good and evil are rehearsed, of whose posterity Thou wouldest come, that Thou mightest comfort timorous and weak consciences; that they should confidently and cheerfully put their trust in Thee which hast taken away our sins: and that we might be certain hereof, Thou hast left us Thy word, which assuredly declareth it unto us.—*Martin Luther, Sermon on Matt.* i. 1.

THE ANGELS' TEXT.

"Glory to God in the highest, and on earth peace, good-will toward men:" here is a wonderful, a glorious, a soul-sustaining scene opened to us. The angels, in the very presence of God, are moved by our sufferings and our redemption. Even to them, with all their knowledge of God and his divine works, even to them, that the Word should stoop to be made flesh, unfolded new views of the Father's goodness, and furnished a fresh theme for their songs of praise. Even the angels strike their golden harps at the joyful news of man's salvation. Shall they glorify God for his goodness to us? and shall we forget to glorify him for his goodness to ourselves? Shall they rejoice over us, and feel for us? and shall we be so insensible, so deaf-hearted, as neither to rejoice, nor to feel for ourselves,—for our escape from sin and hell,—for our restoration to the hope of heaven? Our Saviour threatened the impenitent Jews, that the men of Nineveh should rise up in judgment against them, and condemn them. A more glorious and awful set of witnesses, if we are impenitent, will be arrayed against us Christians. The very angels will testify against us and condemn us: because, when they had proclaimed glory to God in the highest, he was forgotten and dishonored among men; because, when they announced the coming of peace on earth, men rejected the blessed offer, and remained at enmity with God, and with themselves, and with each other; because, when they had assured us of good-will from God to men, our bosoms did not echo the answering cry of love and gratitude and obedience from man to God. Brethren, may none of us be among the wretched multitude, against whom this testimony will be offered? Let us bethink ourselves in time, and be reconciled to God in time, that, as Jesus on this day brought the Godhead down from heaven to earth, so, by the work of his Spirit, on our willing and obedient hearts, he may raise us up from earth to heaven.—*Rev. A. W. Hare.*

THE DYING MAN.

It is a very terrible and amazing thing to see a man die and solemnly take his last leave of the world. The very circumstances of dying men are apt to strike us with horror. To hear such a man, how sensibly he will speak of the other world, as if he had just come from it, rather than going to it; how severely he will condemn himself for the folly and wickedness of his life; with what passion he will wish that he had lived better, and had served God more sincerely; how seriously he will resolve upon a better life, if God would be pleased to raise him up and try him once more; with what zeal and earnestness he will recommend to his friends and nearest relations a religious and virtuous course of life, as the only thing that can minister comfort to them when they come to be in his condition.

Such discourses as these are apt to move and affect men for the time, and to stir up in them very good resolutions, whilst the present fit and impression last; but because these sights are very frequent, they have seldom any great permanent effect upon men. They consider it as a common case, and sinners take example and encouragement from one another; every one is affected for the present, few are so effectually convinced as to betake themselves to a better course.—*Archbishop Tillotson.*

HUMAN FRAILTY.

I have seen a rose newly springing from the clefts of its hood, and at first it was fair as the morning, and full with the dew of heaven as a lamb's fleece; but when a ruder breath had forced open its virgin modesty, and dismantled its too youthful and unripe retirement, it began to put on darkness, and to decline to softness, and the symptoms of a sickly age; it bowed the head, and broke its stalk; and at night, having lost some of its leaves, and all its beauty, it fell into the portion of weeds and worn-out faces. The same is the portion of every man and every woman; the heritage of worms and serpents, rottenness, and cold dishonor; and our beauty so changed, that our acquaintance knows us not; and that change mingled with so much horror, or else meets so with our fears and weak discoursings, that they who six hours ago tended upon us, either with charitable or ambitious services, cannot, without some regret, stay in the room alone where the body lies stripped of its life and honors.—*Bishop Taylor.*

DR. HUTTON.

When Dr. Hutton was Bishop of Durham, as he was travelling over Cam, betwixt Wensleydale and Incledon, a friend who was with him was surprised to see him suddenly dismount, and, having delivered his horse to a servant, walked to a particular place at some distance from the highway, where he knelt down, and remained some time in prayer. On his return his friend took the liberty of asking "his motive for so singular an act?" The bishop, in answer, informed him, that when a boy, without shoes or stockings, travelling this cold bleak mountain on a frosty day, he remembered that he had disturbed a red cow, then lying on that identical place, in order to warm his feet and legs on the spot.—*Newcastle Journal.*

THE LAKE OF GENESARETH AND THE TOWN OF TIBERIAS.

The most picturesque sheet of water, which, with that of the Dead Sea, may be considered as the two principal lakes in the Holy Land, would appear to owe its visible origin to the waters of Jordan, which flow from Lebanon, a mountain of great altitude and grandeur, capped with snow. Through this lake the Jordan pushes its course, marked by a strong current, and leaving it at the southern extremity, ultimately loses itself in that sea, which may be calculated at eighty, or perhaps one hundred miles beyond it.

A variety of opinions have been entertained as to the length and breadth of this water, which, it is singular, has never at any one period of time been accurately ascertained, but merely conjectured from eye-sight. So far, however, as could be judged, from a view taken, I am inclined to think it may be about five miles in breadth, and from twelve to fifteen in length. I stripped and bathed, which was most refreshing, after the overpowering heat of the preceding day, and the torture experienced from vermin during the night. The water is fresh—to the taste most agreeable; and as there was not at this moment a breath of air, I could at a considerable depth distinctly see the bottom, covered with pebbles.

Although it is ascertained, beyond doubt, that during our Saviour's ministry vessels were known to sail upon it, to convey persons to and from the towns on its borders, and further used for the purpose of fishing; yet, it has been asserted by some travellers, that neither vessels nor boats are to be found; while this is opposed by others, who maintain these are actually to be seen about its shores. For my own part, I could not find one single bark, of any description whatever, during the time I was at Tiberias; though I made most particular inquiries, in the view of sailing about on its sacred waters, and crossing over to the other side. Now, this leads me to ask, if there had been vessels in existence, how comes it that we should not long before this moment have heard that travellers had availed themselves of these, in order to give a minute description of so interesting a lake, with its precise depth, breadth, length, and other objects of importance, as to which we have been kept hitherto in the dark? The waters, indeed, contain fish, which are caught by small nets, not used however in boats, which would most certainly have been the case, had any such craft now existed; but they are cast out in the lake by fishermen; and, to accomplish this, they walk into it a short distance from shore.

It is almost unnecessary to remind the reader, that this particular sea, and neighborhood, as it is termed in Gopsel history, were places honored above all others, with the presence of Christ. It was here that he embarked in a ship to go to different places about its borders, in prosecution of errands of mercy; and here it was from which he instructed the multitude, who had assembled on the shore; here a great miracle was accomplished in an extraordinary draught of fishes in ships, when "he spoke, and it was done;" that he walked on its waters under the cloud of night; removed the apprehension of his disciples during raging storms, bringing conviction to their minds, that "of a truth He was the Son of God;" and it was on these shores also, that He called upon the humblest of individuals to leave their occupations and follow him; and was instantly obeyed, by their abandoning every thing, to be witnesses of his wonderful works, and to be sent forth ambassadors of His kingdom.

No vestiges are to be seen of the cities about this lake, which had been so peculiarly honored with his presence, such as Chorazin, Bethsaida, and Capernaum, whose inhabitants were astonished at His doctrine, when he taught as a person in authority. The last of these, revelation has pointed to us as especially distinguished by the appellation of, His own city; and from the observation, that it had been "exalted to heaven," there is every reason to conclude, it must have been one of considerable extent and importance.

The holy joy and delight I experienced in beholding the prodigious grandeur of the whole scenery spread around this lake, and contemplating those wonderful acts which had been accomplished upon the bosom of its sanctified waters, I am utterly unable to convey an accurate idea of, to the mind of the reader. The city of Tiberias is inclosed with walls, and about three quarters of a mile in circumference. At this moment there was a rippling red sky resembling the purest gold, a warm sun just on the eve setting, smoke ascending in an undeviating upright direction from the houses, the shades of night gently approaching, the still water smooth as glass, and slightly veiled by a chain of mountains on the other side. A glimpse of the pale moon, that emblem of beauty, and glorious lamp of night, was beheld watching, as it were, the close of day, to illuminate benighted worlds, and the lake itself appeared as in the bottom of a bowl. A solemn stillness spread all around this magnificent scenery. Arab shepherds were directing their steps towards the village with flocks, the husbandman lingering on his return home from finishing the toils of the day, and every object gave an animation to the scene that never can be properly described.

In addition to a recollection of all those glorious events which occurred throughout this once favored country, and upon its waters, that were even trodden by those sacred feet of the Redeemer of a guilty world, who proclaimed glad tidings of salvation, and accomplished miracles, to be handed down to the latest period of time, in confirmation of his divinity, I say, the beauty of the scene in addition to these unparalleled facts, could not fail to stamp on the mind of any spectator, who was a believer in the Gospel, sentiments of deep and lasting impression.—*Rae Wilson's Travels.*

INTERCESSORY PRAYER.

Every Christian freely lays himself out by prayer for the benefit of his fellow-members. Each member of Christ's Church sues for all. Neither can any one be shut out from partaking the benefit of the prayers of all God's saints upon earth. There is a certain spiritual traffic of piety betwixt all God's children; wherein they exchange prayers with each other, not regarding number so much as weight. Am I weak in spirit and faint in my supplications? I have no less share in the most fervent prayers of the holiest suppliants, than in my own: all the vigor that is in the most ardent hearts, supplies my defects; while there is life in their faithful devotions, I cannot go away unblessed. —*Bishop Hall.*

SELF-PRAISING.

He whose own worth doth speak, need not speak his own worth. The conquerors in the Olympian games did not put the laurels on their own heads, but waited till some other did it.

He that falls into sin is a man; that grieves at it is a saint; that boasteth of it, is a devil. Yet some glory in their shame, counting the stains of sin the best complexion of their souls. These men make me believe it may be true what Mandeville writes of the Isle of Somabarre, in the East Indies, that all the nobility thereof brand their faces with a hot iron, in token of honor. He that boasts of sins never committed, is a double devil. Many who would sooner creep into a scabbard than draw a sword, boast of their robberies, to usurp the esteem of valor. Whereas, first let them be well whipped for their lying; and, as they like that, let them come afterward, and entitle themselves to the gallows.—*Fuller.*

REMOVAL.

CHARLES HENRY has removed from No. 142 to No. 124 Fulton-street, where the publication of the Oxford Theology will be continued.
February 8, 1840.

JUST PUBLISHED,

THE second Edition of the American Reprint of Tracts for the Times, volume first, 8vo. pp. 600 neatly bound in cloth. Price $2 00.

The first volume of the American reprint contains the two first volumes of the sets that have been imported, and is now offered at a trifle over half the price of the English volumes. The remaining volumes will be broght out rapidly, and the complete series, printed on large and fair type, and good paper, will be for sale at one half the cost of the English copy.

Orders received, from the Trade and from the Public, by CHARLES HENRY,
Feb. 8. 124 Fulton street.

CHURCH ORGAN FOR SALE,

OR would be hired to any respectable Church, on reasonable terms. Contents, 16 Stops complete, with an independent Swell and Choir Bass, 20 feet in height, 13 feet front, and 7 feet deep.

The subscriber has constantly on hand for sale, Organ Pipes suitable for Church and Parlor Organs, at 20 per cent. less than former prices, in consequence of the times and having to remove his factory between this and first of May next. For further particulars inquire at 149 Sixteenth street, between 7th and 8th Avenues. JAMES JACKSON.
March 7.--4t

NOTICE TO CHURCHES.

CHURCHES wishing to engage Organists, or Choristers, may be accommodated on reasonable terms, and at the same time be encouraging a class of unfortunate individuals, by making application at the New York Institution for the Blind. Three of the advanced pupils, whose term of instruction has nearly expired, are now filling situations of the kind in different churches in the city, with entire success; and there are several more not yet employed, equally deserving and competent. A line addressed to the Superintendent of the Institution will meet with prompt attention.
March 7. 3t*

DR. PUSEY'S LETTER TO THE BISHOP OF OXFORD.--A Letter to the Right Reverend the Bishop of Oxford, on the Tendency to Romanism, imputed to Doctrines held of old, as now, in the English Church. By the Rev. E. B. Pusey, D. D., Regius Professor of Hebrew, and Canon of Christ Church, Oxford.--With an Appendix, containing Extracts from the Tracts for the Times, and various writings of Pusey, Keble, and Newman, showing that to oppose Ultra-Protestantism is not to favor Popery. 8vo. pp. 184. Price 62 1-2 cents.
Just published and for sale by CHARLES HENRY,
Feb. 8. 124 Fulton st

FOLIO BIBLES FOR CHURCHES.

THE subscribers have recently received from London a supply of Oxford folio Bibles suitable for the desk, which, with Prayer Books to match, they can furnish at the shortest notice.

They have also received from the same press, Quarto Bibles, and all the lesser sizes, bound and in sheets.
SWORDS, STANFORD & CO.
February 29. 152 Broadway.

A CLASSICAL TEACHER WANTED.

THE undersigned has determined to establish, at Port Colden, (in the well known, and eligibly situated, and commodious Mansion, heretofore called the Colden House,) a Boarding School for Boys, under the auspices of the Protestant Episcopal Church. It is designed that it shall be, in all respects, of the highest character. The undersigned will take the entire charge of the Domestic Establishment, including the financial arrangements. A Clergyman of the Protestant Episcopal Church, in all respects qualified, is wanted, to take charge of the scholastic department, and to administer the discipline of the institution. He will also have entire charge of the religious instruction, and a congregation may be organized in the vicinity, under his pastoral care.

As it is desired to open the school on the first of May next, early application is desired.

Address WM. C. DUSENBERY,
Jersey City, N. J.,
who has leave to make unqualified references to the Bishop of New Jersey.

The undersigned is intimately acquainted with Mr. Dusenbery, and with his views in the premises, as he also is with the situation and circumstances of the place alluded to; and he does not hesitate to say, that he considers it one of the very best openings for a school, as well as for the Church, within his knowledge.
GEO. W. DOANE,
Bp. of the Diocese of New Jersey
Riverside, Burlington, Feb., 1840.

(Port Colden is situated upon the bank of the Morris Canal, in Warren county, state of New Jersey. The village is built upon elevated ground, and commands a view of several miles in extent, over one of the most highly cultivated districts of country in the middle states. Health, and cheapness of living, and easiness of access, constitute the great benefit towards selecting this spot for the above object. Port Colden is 14 miles east of Easton, Pa., on the turnpike from that place to New York, 8 miles from Belvidere, and the same west of Schooly's Mountain. The ride from New York, via. Morris and Essex Rail Road, is accomplished in three-fourths of a day. There being no inducements in or near the place, for the practice of vice and immorality, is also of great importance to the success of the institution. Feb. 22. tf

MRS. FRY'S NEW WORK.

A WORD TO WOMEN, THE LOVE OF THE WORLD, and other Gatherings. By Caroline Fry, author of the Listener, &c. Just published and for sale by
SWORDS, STANFORD & CO.
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ELEGANT EDITIONS OF THE BOOK OF COMMON PRAYER.

H. & S. RAYNOR, Booksellers, New York, respectfully invite the attention of the Reverend Clergy and other members of the Protestant Episcopal Church in the United States, to their beautiful editions of the Common Prayer Book. They are printed in single columns on very fine paper, and embellished with six appropriate steel engravings, the frontispiece being a representation of Christ blessing the bread. The binding is in Turkey morocco, and calf, plain and extra gilt, three sizes, viz. 12, 18 and 24mo.

These editions of the Prayer Book have been very carefully compared with the standard book, by a Presbyter appointed by the Right Rev. Bishop Onderdonk, and the most minute errors have been corrected.

The publishers trust that the pains they have taken to render their editions of the Prayer Book so perfect, will be duly appreciated by the Church.

Published by H. & S. Raynor, 76 Bowery, New York, and for sale by the Booksellers generally.
Feb. 29 6t

ST. PAUL'S COLLEGE.

THE Second Term of the Session begins on the first Monday in March, both in the Grammar School and College, which is a convenient time for admitting pupils to either department.
Feb. 29 tf.

FOR SALE.

A PEW in St. Paul's Chapel. Inquire at the Neptune Insurance Office. If not sold shortly, it will be let for the ensuing year. Feb. 8.

ORANGE COUNTY INSTITUTION.

THE REVEREND SAMUEL PHINNEY'S Select School, near the village of Newburgh, is in a retired and pleasant situation, where the boys form a society by themselves, and are not permitted to leave the premises without permission from the principal. The number is limited to twenty-five, who all lodge under the same roof with himself. The house is large and airy, and the place is distinguished for health. All branches are taught, requisite to give the scholar a complete English and Classical education. The strictest attention is paid to the morals and manners of the students.

THE TERMS ARE:

For tuition, board, washing and fuel, $250 per annum, payable quarterly; for instruction in the French and Spanish languages, $10 each, per quarter. The scholars furnish their own beds, and bedding, and towels. As the number of pupils is limited, three months notice must be given of the intention to remove any of them, in order to give sufficient time to fill vacancies. When pupils are removed without such notice, payment must be made at the rate of $250 per annum, up to the end of three months from the time when the principal is informed of the intention to remove them.
SAMUEL PHINNEY, Principal.
Newburgh, Jan. 1840.

REFERENCES.

Rt. Rev. B. T. Onderdonk; Rev. E. Nott, D. D., President of Union College, Schenectady; Rev. John Brown, Newburgh; Messrs. Brown, Brothers & Co., William B. Crosby, Esq., George F. Allen, Esq., New York; Rev. Evan M. Johnson, Brooklyn; Messrs. Brown & Bowen Philadelphia; James Hunter, Esq., Woodstock, near Philadelphia; Messrs. Alexander Brown & Sons, Baltimore; or, the parents of any of his present or former pupils. t May 1.
January 18, 1840.

MRS. LINCOLN PHELPS' INSTITUTE,
AT RAHWAY, NEW-JERSEY,

WILL be opened under competent teachers in all the branches of a useful, liberal and polite education, after the 6th of November next.
Sept. 28. tf

DELAWARE ACADEMY.

REV. DANIEL SHEPARD, A. M., *Principal.*
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THIS flourishing institution is located in the delightful village of Delhi, Del. Co., 65 miles west from Cattskill, in the midst of a country noted for its healthy climate. It has two departments, male and female, both which are under the superintendence of the Principal. The course of instruction is intended to be *thorough* and *practical*, and is designed to qualify the student for admission into College, or for the business of active life. It embraces the Classics, Mathematics, French, and the common and higher branches of English education. To those who desire it, instruction will be given in Music and Painting. The Academy is furnished with a Library and Apparatus.

TERMS.—In consequence of the funds with which the institution is endowed the price of tuition, for any or all the branches, is fixed at $3 50 per term of 14 weeks.

Board can be procured from $1 50 to $1 75 per week. A limited number of male pupils may be received under the immediate charge of the Principal for $100 per annum, including tuition, board, &c.

The morals of the pupils will, at all times, be carefully guarded. Students may be admitted any time during the term.

The following is from the former President of Washington College:—"Mr. Shepard has passed through the regular course of studies in this institution, with an excellent character both as a scholar and a gentleman of correct moral principles and religious deportment, and is every way qualified for the education of youth."

Any other information respecting the institution will be given on application to the President or Principal.
ERASTUS ROOT, President.
SAMUEL GORDON, Sec'y. Nov. 16, 1839.

DR. HOOK'S VISITATION SERMON.

A CALL to Union on the Principles of the English Reformation. By Walter Farquhar Hook, D. D. With an Appendix, containing copious extracts from the Reformers. First American from the fourth London edition. Just published, and for sale by
CHARLES HENRY,
Feb. 8. 124 Fulton street.

JOHN MORISON, Sexton of St. John's Chapel, having been appointed by the Corporation of Trinity Church, Superintendent of Funerals and Interments in the ground belonging to them—

All applications for Interments in their ground must be made to him from 10 A. M. to 3 P. M., at Trinity Church Vestry office, and at other hours at his house, No. 17 Clarkson street, near Hudson street. Jan. 25—tf

NOTICE.

LOUIS SHERMAN has made an assignment of all his property to the subscribers, in trust for the benefit of his creditors. All persons having claims against him will please present the same; and those indebted make immediate payment to either,
WESSELL S. SMITH,
SIMON R. MC'GOWN, } Assignees.
14 Pine-street,
Nov. 30.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.—DEPOSITORY No. 28 ANN STREET, two doors below Nassau street.
Under the superintendence of
JOHN W. MITCHELL, *Chairman.*

Contributions to the funds of the Union to be directed to John W. Mitchell, Treasurer, No. 28 Ann street.

The following books are always to be had at the Depository.

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Sunday School Register; Minute Book; General Class Book; Teacher's Roll Book; Smaller Class Book, stitched in covers; Improved Class Book, do,; Alphabet and Reading Cards; Lord's Prayer, on cards; the Creed, Ten Commandments, first table, on cards; second table. do.; Paraphrases on the Collects.

INSTRUCTION BOOKS

System of Instruction; Protestant Episcopal Sunday School Book, No. 1; do. No. 2; do. No. 3; Questions on do. from No 1 to 4; First Truths; Catechism No. 1; do No. 2; do. No. 3; Lloyd's do.; Manual of Short Prayers; Catechism No. 4, (by Cuming;) Church Catechism, Church Primer; Sunday School Office of Devotion; Sunday School Psalms and Hymns; Companion to the Book of Common Prayer; Questions on the Collects; Harmony of the Creeds Scripture Instruction; Duty to God; Collects from the; Prayerbook; epistles and gospels from the same; Bible Companion, two vols.; Catechism on the Collects, half bound; Questions on the Gospel of St Matthew; Questions on the Epistles and Gospels, art 1; do. art 2; Questions on the Book of Common Prayer.

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